

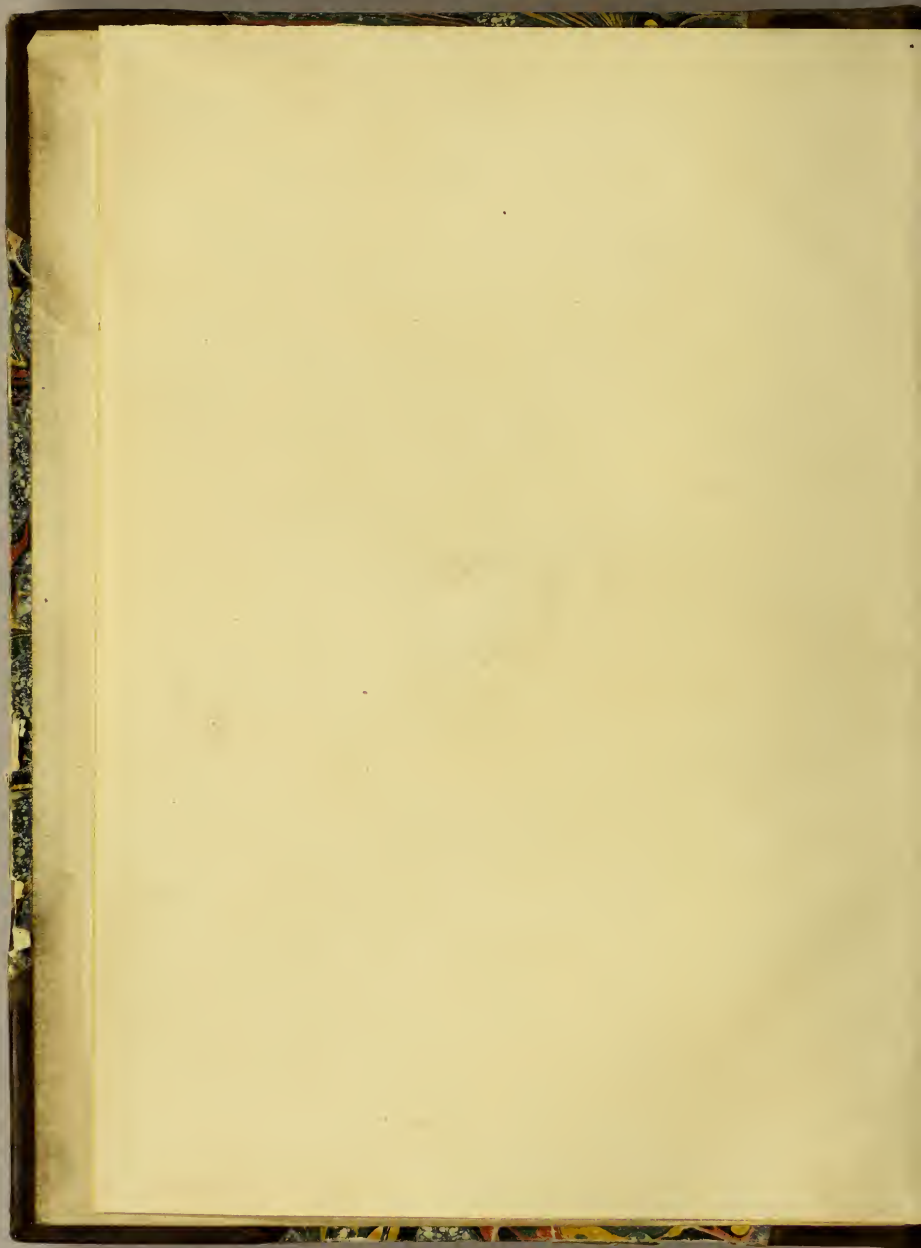


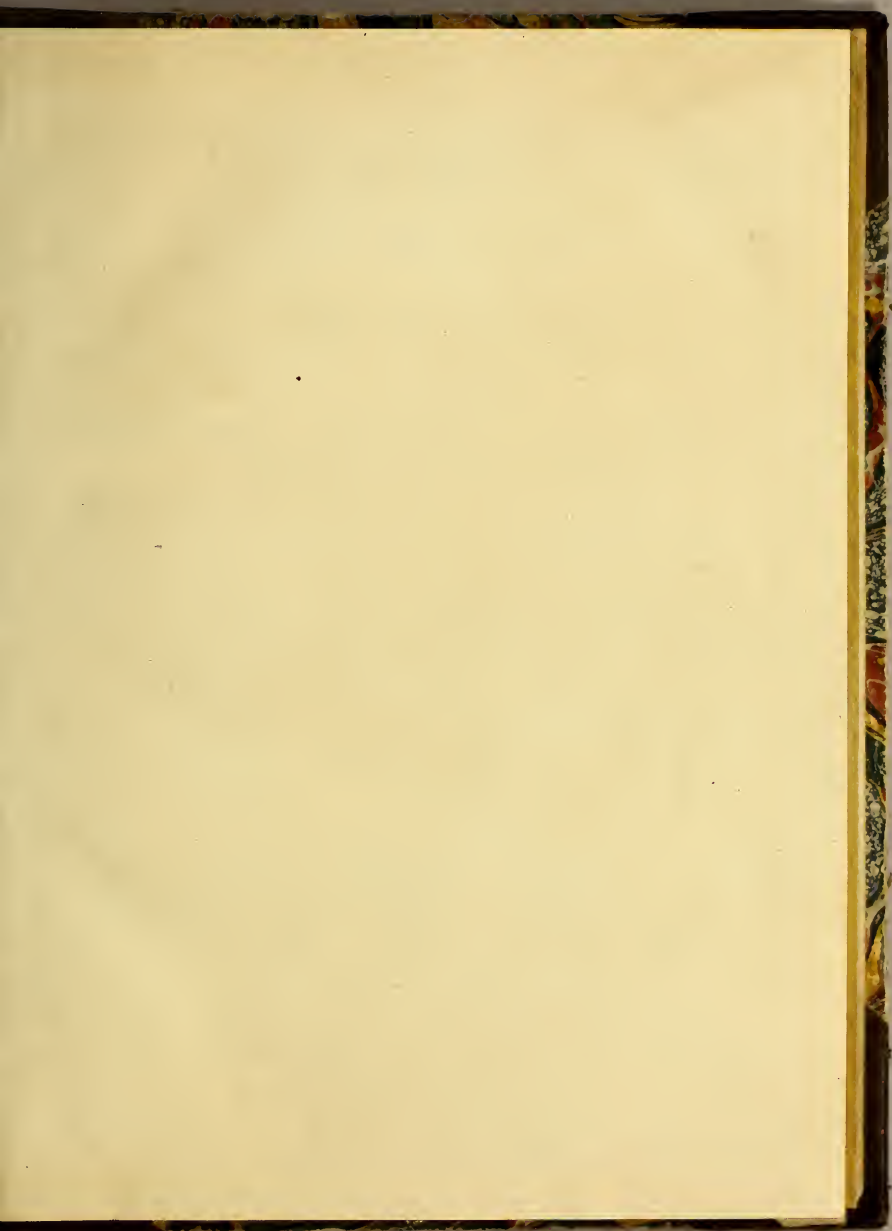
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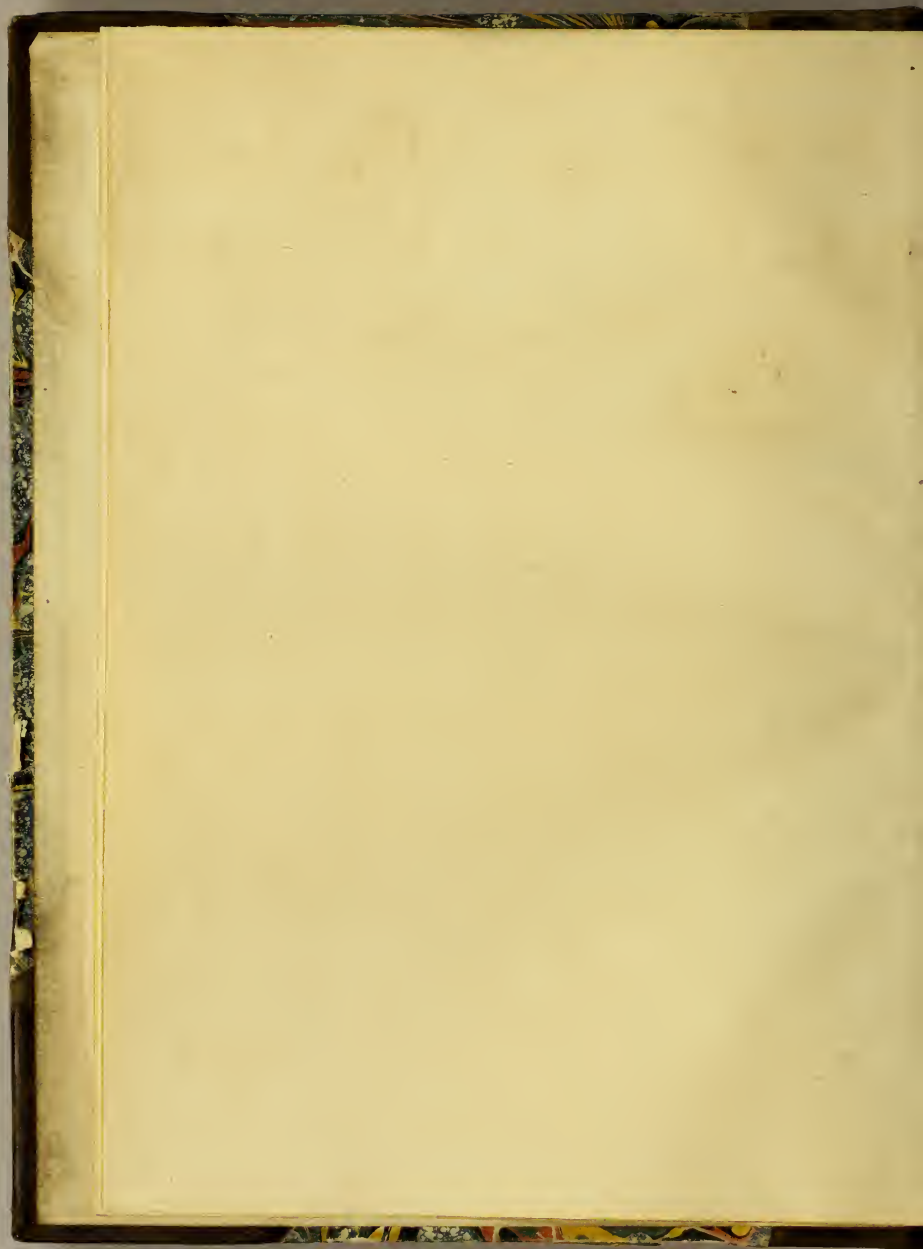


John Carter Brown.









A

New-England-Fire-brand QUENCHED.

The Second Part.

BEING

Something in ANSWER to *Roger Williams* his
A P P E N D I X :

Wherein he hath taken and pickt up some
of G. F.'s words, and some of G. F.'s Old Per-
secutors here and there, that writ against him and the People of
God called QUAKERS, what he thinketh he can pick out for his own
Advantage; who is of the same Spirit, as they that writ against us,
and persecuted us in *Oliver's* Days. With a ———

POST-SCRIPT Confuting his Blasphemous Asserti-
ons, viz: of the BLOOD of CHRIST, that was Shed, its being
Corruptible and Corrupted: and that SALVATION was by a Man;
that was Corruptible. Where-unto is added a ———

CATALOGUE of R. W.'s Envious, Malicious, Scorn-
ful Railing Stuff, false Accusations and Blasphemies, which he
foully and Un-Christian-like hath Scattered and Dispersed throughout his
Book, and calls it Scripture-Language. Together with the ———

LETTERS of W. Coddington and Rich. Scot of Pro-
vidence in New-England, testifying against the said R. Williams
and his Slanderous and Wicked Book. And Lastly some ———

TESTIMONIES of Antient and Modern Authors concerning the
LIGHT, SCRIPTURES, RULE and the SOUL of Man.

By *George Fox* and *John Burnyeat*.

In the Year M DC LXXVIII.

New England Fire-brand

OF THE NEW ENGLAND

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1689

A NEW-ENGLAND.

Fire-brand Quenched :

Or, an Answer to Roger Williams

APPENDIX.

Wherein he hath taken and pickt up some of G F's. words, and some of G. F's old Persecutors here and there, that Writ against him, and the People of God call'd *Quakers*, what he thinks he can pick out for his own *Advantage*, who is of the same Spirit, as they that Writ against us, and Persecuted us in *Oliver's* days.

R. W. **I**N the 2d. page of the *Appendix* thou say'st, that G F. writeth, that the *Saints* know all things as God, &c. And then thou tells, what the Devil pretends he p. 2. doth, and offers to reveal so much to some Conjurers:

And then thou say'st, *What hinders, but if the Quakers be Omniscient, and know all things, but they should be also Omnipotent, and do all things?* for Paul so writes, Phil. 4. &c. And R. W. saith, *I know, they say, they are one with God and Christ, and they know all things, and can do all things; and yet this sense which literally is so proud and Blasphemous &c.*

Ans. Roger, Why dost thou abuse the *Quakers*? For where doth G F, or any of the *Quakers* write and say, *They know all things as God?* or, that they are *Omniscient, or Omnipotent?* And why dost thou find fault with G F, who brings the Apostles words to the *Saints; But ye have an Unction from the Holy One, and ye know all things, &c. and, Let that therefore abide in you, which you have heard from the beginning: and, If that, which ye have heard from the Beginning, shall remain in you, ye also shall continue in the Son, and in the Father. And, These things have I written unto you, concerning them that seduce you; but the Anointing which you have received of him, abideth in you, and ye need not that any man teach you: but as the same Anointing teacheth you of all things, and is Truth, and is no Lye; and even as it hath taught you, ye shall abide in him, &c.* Here John explains his own words better than R. W. can do; and such as contri-

nue in the Son of God, they continue in the Father, and know the Antichrists and the Seducers, to shun them, 1 John 2. — And dost thou not wickedly bring, *That the Devil pretends, that he knoweth all things, and offers to reveal so much to his Conjurers?* and dost not thou bring this in Opposition to John's words, who exhorted the Saints to the Anointing within them, which will teach them to know all things? and hadst thou been in John's days, thou wouldst have said as much in Opposition to him, as thou hast done to G. F. who bringeth but John's words. And John saith, *That which we have seen and heard, declare we unto you, that ye also might have fellowship with us; and truly, our fellowship is with the Father, and with his Son Jesus Christ: and must not this Fellowship be witnessed by the true Believers in Christ Jesus?* But it's like, thou art more acquainted with the Devils pretences, and what he reveals to his Conjurers, then with that, which the Apostle John did declare, which he had seen and heard: and therefore I believe, if R. W. declared nothing, but what he hath seen and heard from the beginning, as John did, he would have little to say, 1 John 1. And as for Paul's saying, *I can do all things*, as R. W. brings; but R. W. has left out Christ: for the Apostle saith, *I can do all things through Christ, who hath strengthened me*; and so can all that walk in his Spirit: for without Christ they cannot do any thing that is good. And Christ saith, *I am the Vine, and ye are the Branches; and he that abideth in me, and I in him, the same bringeth forth much fruit*; for without me ye can do nothing, John 15, 5. And thou say'st (to take the Apostles words) *he can do all things, &c. and the Saints know all things* (according to John's doctrine) and say'st, *Yet this sense, which literally is so Proud and Blasphemous, &c.* Here thou hast judged the Apostles to be Proud and Blasphemous, which directed the Saints to the Unction within from the Holy One, which taught them all things. And the Apostle could do all things through Christ that strengthened him.

R. W. And thou say'st, *Dost not the Spirit of God (Prov. 28.) open this to us, saying, Evil men understand not Judgment, but they that seek the Lord, understand all things, (ver. 5.) that is, God Answers their Prayers, and enables them to do all, that he calls them to, when the proud and scornful are rejected.*

Ansiv. It's well thou wilt confess so much, though thou hast added to Salomon's words: But I question much, whether ever thou heard God, or Christ's Voice immediate from Heaven by his Spirit? For Salomon's words are true, as he speaks, and gives a better sense, then thou canst.

R. W.

R. W. Thou say'st, *Therefore (I believe) it is, that the most Holy, most just, and Wise Lord leaves these poor, proud, scornful souls to seek Wisdom, and not to find it; to be ignorant, knowing nothing, as God's Spirit speaks; and to discover their ignorance in so many fundamentals of Christianity, and in so many practices immodest, irrational, more then Savage, as I have proved against them.*

Ans. No such prooffe hast thou proved. And here thou fall'st a railing in thy false judgment: but as Christ saith, *With what judgment ye judge, ye shall be judged.* Thou think'st, thou art plucking a *Mote* out of our eyes, but sees not the *Beam* in thy own: and truly Roger, thou hast hit thy own Condition, and mist us. As for proud, scornful and savage, &c. and immodest practices, these are but thy railing Expressions, a wave of the Sea, which thou had better have kept at home, and applyed to thy own Spirit; for we can praise God through Jesus Christ, for what he hath revealed unto us: And I strange, that thou darest take the *most-Holy* *Just Lord* in thy mouth, and utter such foul Languages against his People. And who those many are, that practise *Immodesty*, which thou tell'st the World of, thou hast neither mentioned their Names, nor their *Immodest practices*; therefore it is a slander. And wherein are we *Ignorant of the fundamentals of Christianity*, seeing we believe all that is written in the Scriptures concerning God and Christ?

R. W. And thou say'st, *The Quakers confest their Light to be Conscience, and J. Bunion denies plainly, that Conscience can justifie.* And R. W. replies and saith, *That Conscience looks back of a mans mind or spirit upon it self in point of justification or pardon of sin; and Conscience looks upon a cursed rotten nature: And J. Bunion calls the Light Conscience, A poor Dunghill-Creature, that will convince of sin (as in G. F's Folio, pag. 10.)* [Oh how doth R. W. & J. Bunion contradict each other! the one says, *It will not justifie*; the other says, *In point of justification or pardon of sin.*] And thou says, *that Adam and Eve's Consciences condemned them, & they confest the Fact: and* { p. 3. *thou say'st, That poor Conscience, which every man, Jew or Gentile, Civilized or Pagan comes into the world with, &c. and the first man and woman their Consciences condemned them, &c. and thou further say'st, Could this their Condemning Conscience (especially with mincing of sin, as all natural mens Consciences do) I say, could it is Conscience or Confession pardon their Sin, renew their Hearts, and be their justification (or clearing) and Salvation?*

Ans. Hast not thou Answered thy self in the Second page? Do'st not thou say, that *Conscience* in point of justification looks upon a mans mind and spirit, &c. in point of justification or pardon of sin, and yet thou call'st it a *Natural Conscience*, and Adam, and Eve, and every man has it? & thou say'st, that Abimelecks *Conscience* justified him from the Fact of Abraham's Wife; and Joseph's *Conscience* justified him &c? And thou wrong'st the *Quakers* in saying, that they confess their *Light* to be *Conscience*: In this thou perverts their words, and thou would'st have it so; for G. F.'s words are, *The Light*, which you call *Conscience*, which is the *Light of Christ*, as you may see all along in his Book. And thou calls *Conscience* *Natural*; and J. B. calls the *Light* (wherewith Christ enlightens every man that comes into the world) *Conscience*, and a poor *Dunghill-Creature*; which never doth G. F. nor the *Quakers* call it *Conscience*, nor *Natural*, but as you call it. And where did ever any of the Apostles call the *Conscience* a poor *Dunghill-Creature*, or that was *Natural*, that *Condemned* Adam and Eve? and is the *Light*, which Christ said *Believe in*, and that the Apostle turn'd people to from darkness, a poor *Dunghill-Creature*, and a *Natural Conscience*? is not this your ignorance of Christs and the Apostles Doctrine? And if *Conscience* stands in point of justification or pardon of sin, hast not thou here set it up in the room of Christ and his Blood? for we say, it is Christ, that justifies and pardons sin, and his Blood, that sprinkles the *Consciences* from the dead works to serve the Living God. And G. F.'s words will stand, which the Apostle brings, Rom. 2. and that which will accuse them, or excuse them in the day, when God shall judge the secrets of all men by Jesus Christ according to my Gospel, that was that, which may be known of God, which was manifest in them, which God had shewed unto them. So, this was not a *Natural Dunghill-Conscience*, but it was something of the Spirit of God in them, that brought them to do the Law of God: For the Apostle saith, He is not a Jew, that is one outward; but he is a Jew that is one inward: and sets up Circumcision in the Spirit, and the Heart above that in the Letter (Rom. 1, 19. cap. 2. throughout) And the Apostle saith, In the Beginning was the Word, and the Word was with God, and the Word was God; the same was in the Beginning with God, all things were made by Him, and without Him was not any thing made that was made: And in Him was Life, and the Life was the Light of Men; and the Light shin'd in Darkness, and Darkness comprehended it not. And John said, He was not that Light, but he came for a Witness to bear Witness of that Light; and that was the

the true Light, which lighteth every Man, that cometh into the World : and the Word became flesh, and dwelt amongst us, &c. Now, you bear witness against this Light, and some of you calls it a *Natural Conscience*, and some calls it a *Dunghill - Creature*, and some a *Created Light*; and R. W. calleth it an *Idol*, and a *mad frantick Light*. And John the Divine saith, *In him was Life* (to wit, the Word, by which all things were made and Created) and *this Life is the Light of Men*; and he bore witness to it, that all Men through him might believe. And Christ saith, *Believe in the Light, that you may become Children of the Light*, John 1, 12, 36. and we must tell you, that this Light is the Condemnation of them that hate it, and whose Consciences are seared, and doth evil. And so, the Light of Christ Jesus is a further thing, then *Conscience*, for it lets a Man see his Sin, and his Saviour Christ Jesus, that saves him from Sin : and they that believe in the Light, as Christ commands, are grafted in Christ, and are past from death to life, and have the Witness in themselves, as 1 John, and Rom. 11. And after Adam was condemned for Sin, and the Jews were condemned by the Law of God for their Transgression, yet Christ was promised to Adam, that the Seed of the Woman should bruise the Serpents head, that led them into Sin : which came according to the promise of God, and the Prophecies of the Prophets; and as the Apostle saith, *When the fulness of time was come, God sent forth his Son made of a Woman, made under the Law, to Redeem them that were under the Law, &c.* And so there is no Salvation by any other name, but by the Name of Jesus, who suffered for our sins, and rose again for our justification, Rom. 4, 25. Rom. 5. And we are justified not by the works of the Law, but by the Faith of Christ Jesus, which Faith he is the Author of, Gal. 2. and, we are justified by the Grace which comes by Jesus, Tit. 3, 7. and, we are justified by the Blood of Christ, Rom. 5, 9. And so, Christ is our Justification, Sanctification, and Redemption, Glory to his Name for ever.

R. W. says, That after Abimelech's and Joseph's Conscience was justified, &c. and further he saith, Was this the pardon of Abimelech's Sin, his Justification, after the canting Language of this poor Fox? and all the Foxians that I have seen, (and I have read all that I could come at) Oh! how little do these poor Beasts seek, what infinite Justice, infinite Punishment, infinite Payment is? what Conscience truly pacified is upon true pardon of Sin, and true peace of Conscience sprinkled with the Blood of that only Lamb of God Christ Jesus.

Ans.

Ans. God said unto *Abimelech*, that he should restore unto *Abraham* his Wife, and *Abraham* should pray for him, and he should live: and he did restore *Abraham* his Wife, and *Abraham* did pray for him, and God did heal *Abimelech* and his Family, as in *Gen.* 20. And thou art made to confess, that *his* Conscience justified him from the *Fault*: and this was before Christ was come in the *Flesh*, and Crucified, and shed his Blood for the Sins of the world; which *sprinkles the Consciences* and the hearts from dead works to serve the Living God, and whose Garments are made white with the Blood of the *Lamb*, &c. And we having an High-priest over the House of God, Christ Jesus, let us draw near with a true heart (the Apostle saith) *having our hearts sprinkled from an evil Conscience, and our bodies washed with pure water*, Heb 10, 20, 21, 22. and *Elect*, according to the foreknowledge of God the Father, through Sanctification, through the Spirit unto Obedience, and sprinkling of the Blood of Jesus Christ. And we are come to Jesus the Mediator of the New Covenant, and to the Blood of Sprinkling, Glory to his Name for ever: and hearken to him, who speaks from Heaven, who is our Shepheard. — But what is *G. F.*'s, or the *Quakers canting Language*, which thou Scoffingly calls *Poor Beasts*? thou hast not instanc'd it. But thou hast read our Books with an evil eye, by which thy body is full of darkness, or else thou might see, how often we mention in our Books, that *Christ hath bought us with a price, which is his Blood*; and how that *all dyed in Adam*, and how that *Christ dyed for all, that they that live, might live to Him*; and that *all might believe in Him, who dyed for them*; and if they do not, they are *Condemned with the Light* which they should believe in. For it is Christ, that *Lighteth every Man that cometh into the world*, and saith, he is the *Light of the World*, and is to be followed in his Light; and thou and they that hate it, and give it other names, with it are *Condemned*.

R. W. And then thou tell'st a story of the *Indians*, how they will confess, when they are falsly charged of stealing, &c. And then thou say'st, *If this be all G. F. saith, he beats the Air, and hath no Enemy*: and say'st, *No, no, it is a Conscience, Justification within, a Christ shedding his Blood within (in a subtil Opposition to a pardon without; from the King of Heaven, for the sake of his Son without us) and this is the business, which these Traytors to the King of Heaven aim at &c. And this their present honesty shall pay the old score of a cursed Nature, and millions of Treasons and Rebellions in Omissions and Commissions against the God of Heaven.*

Ans.

Answ. Roger W. What an *envious*, *malicious* Spirit appears in thee here, and what wickedness hast thou uttered forth to the world ! When did ever any one hear any of the *Quakers*, who confesse the *Blood of Christ* sprinkled in their hearts, and *Christ* reigning in their hearts by *Faith*, say this in *opposition to Christ*, that dyed at *Jerusalem*, and shed his *Blood* there for sin, who is our *Justification*, *Sanctification*, and *Redemption* ? But this I say to thee, Thou that art against *Christ's* being within his *Saints*, and he sprinkling their hearts with his *Blood*, by which they are washed, as the *Apostle* saith ; so I say to thee, Thou art a *Reprobate*. And so for *Traitor*, and *Treason*, and *Rebellion*, &c. I say, thou may keep them to thy self, in whom reignes a *Rebellious* Spirit. For the *Apostle* bids the *Corinthians* *Examine themselves*, &c. and, *Prove your own selves*, how that *Jesus Christ* is in you, except you be *Reprobates*, 2 Cor. 13. now, the *Apostle* here did not deny *Christ* dying and shedding his *Blood* without the *Gates at Jerusalem*, no more then the *Quakers* : and thou may'st read thy *Condition* in *Heb. 6.* of such as *Crucified the Son of God* afresh, and put him to open shame.

And as for the *Indians* *Plea*, I believe many of them are more *Innocent*, than thou art, and have less to answer for at the day of *Judgment*. And as for thy telling of *G. F's* beating the *Air*, thou might very well applied this at home, in whom the *Prince of the Air* rules, which has led thee to utter forth so many *Slanders* and *Lyes* against *God's* People, and *Christ's* true followers. And if all be justified, that confess *Christ* dying at *Jerusalem*, without he be manifest within them ; and yet the *Apostle* saith, *They are Reprobates*, if *Christ* be not within them ; come *R. W.* how canst thou answer the *Apostle* here ? And the *Apostle* saith, *By one Offering* *Christ* hath perfected for ever them that are *Sanctified* : and so it is *Christ*, that doth perfect and sanctifie, who offered up himself without the *Gates of Jerusalem* for *Sin* ; who rules in the hearts of his *People*, *Glory to God* for ever. And so, He it is, that hath bought us with his price, his *Blood*. And as for all thy *Lyes* and *Unsavory* words, that thou hast mentioned here, indeed they are not worth mentioning : and it would be well, if thou did see thy self in that *Cursed Nature* thou speaks of ; but thou art so full of *Enmity*, which blinds thy eyes, that thou cannot comprehend the *Light*, though it may shine in thy darkness.

R. W. And then thou tells us of a *Story* or *Similitude* of } p. 4.
Q. Elizabeth ; and then in thy *Application* thou say'st, *The old* {
Friend is *Conscience*, who will go with us, but can be a thousand Wit-
 nesses

nesses against us, &c. It follows then clearly, that the young Prince is the true Lord Jesus Christ, and not vanished away in a Light in every dark Dungeon in the world; but Conscience saith, he is literally ascended up into Heaven, and will as literally make his speedy return again to judgment.

Ans. Here thou hast extoll'd Conscience very highly. But what will a fear'd Conscience do? will a fear'd Conscience do this? or the Jews Conscience? or all Mens Consciences in the World? or a poor Dunghill-Conscience, as I. B. speaks of? and hast not thou set up Conscience here above the Light of Christ, which lighteth every Man that cometh into the world, which Christ saith, is the Condemnation of them that hate it? — And is it not Blasphemy in thee to say, That the Light of Christ may vanish away in every dark Dungeon in the world? For as the Apostle saith, The Light, which shines in their hearts, gives them the light of the knowledge of the glory of God in the face of Christ Jesus: which Light is Life in Christ the Word, and by it Christ is known, and it comes from him the true Lord Jesus, who suffered and rose again, and remains in the Heavens, till all things be restored, as the Apostle saith. And as John in his Revelation (speaking of Christ) saith, Behold, I come quickly, and my reward is with me, to give to every man according to his works. And so it is clear, that the same Christ is seen by the Light, that suffered and is risen, who will judge the world in Righteousness: and so take heed Roger, for the Judge stands at the door, Jam. 5, 9 for he will return to judge thee for all thy hard speeches. And the Apostle saith, He commanded us to Preach to the People (to wit, Christ) and to testify, that it is he, that was ordained of God to be Judge of the quick and dead, Act. 10, 42. because he hath appointed a day, in the which he will judge the world in Righteousness by that Man, whom he hath ordained; whereof he hath given Assurance unto all men, in that he hath raised him from the dead (to wit, Christ) and we have this Assurance, Act. 17. And this Light is the condemnation of the world, of them that hate it, and do not believe in it: and this thou shalt know to thy Condemnation, though thou may'st Blasphemously call it an Idol, and say, It will vanish away.

R. W. And thou say'st, that G. F. takes not the Light in the same sense his Opposite doth (to wit, I. B.) (the common trick of Cheaters;) and further saith, that I. B. (his Opposite) takes it not for the Heavenly Light, Sun, Moon, &c. nor the Earthly Light, nor Fire, &c. nor precious Stones, &c. nor a Metaphorical Light in Peoples minds, differing

differing from Beasts, &c. nor the Light of Peace and Joy &c. called in Scripture Light, &c. nor the Light of the Holy Scripture and Preaching, and Offering of a Saviour to poor lost Sinners; { p. 5.
 bat for that awakening and saving Light, convincing all Mens
 Conditions to be Miserable and Damnable; of Grace and Mercy offered
 and applyed to a Soul by the good News of a Saviour some-way heard
 of, and the holy Spirit, the Finger or Power of God.

Ans^r. Here thou seems to help off thy Brother I. B. but thou
 hast made it worse with thy Confusion. Thou say'st, *He takes it not
 for the Light of Peace and Joy &c. called in Scripture; nor the Preach-
 ing and Offering of a Saviour to poor lost Sinners &c.* and here thou
 mistakes thy self and I. B. For it was the true Convincing and Saving
 or Condemning Light, which lighteth every Man, that cometh into the
 world, which John came for a Witness, to bear witness unto to poor
 lost Sinners; and the Light which Paul turned People to from dark-
 ness, that our discourse was about. And is not the Awakening and
 saving Light, the Light of Peace, and Joy, and Prosperity called in
 Scripture Light? And is there any Light, but the Light of Christ, that
 lets people see their miserable Conditions, and their damnable state?
 by which Light they see their Saviour, that saves them from their Sin?
 and by believing in the Light, they are grafted into Christ, that dyed
 for their sin? And doth not the Scripture say, *As the Law came by
 Moses, Grace and Truth came by Jesus Christ;* and is not that within
 in the heart?

And thou say'st, *Of Grace and Mercy applyed to a soul by the good
 News of a Saviour some way heard of, and the holy Spirit, and Finger,
 or power of God.* And what must we understand from thy words
 here? Thou hast heard of the News of a Saviour, and the Finger or
 Power of God: and this must be applyed to a soul. And wilt thou
 come no nearer to Christ, nor his Grace, Mercy, nor the Spirit, nor
 the Power of God, but thy Applying? But doth not the Apostle say,
He that hath not the Son of God, hath not Life? and doth not he say,
If any Man hath not the Spirit of Christ, he is none of his? and They
 that are led by the Spirit of God, are the Sons of God? And as many as
 receive Christ, he gives them power to become the Sons of God? And it
 was Grace, that established their hearts, and seasoned their words; and it
 was the Grace, that was their Teacher, and brought their Salvation:
 And may not all the Papists, and others that thou speaks of, apply to
 themselves as much as thou do'st, and yet be Reprobates, and hear
 the News of a Saviour, &c? For first People may hear the News of a
 Saviour; but then to receive him, as Christ saith, *He that re-*
 B b *cieveth*

ceiveth me, receiveth him that sent me. And John saith, *He that hath the Son, hath Life; and he that hath him not, hath not Life*: and then what good doth thy Applying the News of a Saviour to thy lying slanderous Spirit? And John saith, *The Son of God is come, and hath given us an understanding; and we are in him that is true, even in his Son Jesus Christ: and this is the true God, and Eternal Life; Glory to his Name for ever.*

R. W. And thou say'st, that *G. F.* saith, *That the saving Light is in all Man-kind, only persons do not mind it; and so, Jesus Christ is Crucified and Slain in them, and God, and Christ, and Spirit, and Light, &c. are all captivated and hindred from working, yea, altogether Killed and Slain in them, because the Soul doth not mind them, and hearken to Christ in them.* And then *R. W.* (when he has invented the aforesaid words himself) cries; *Ah poor, simple, brutish Imagination, that ever it should enter into the thoughts of Men professing to be Christians, or of Men professing to know more, then the Wolves or Foxes in the Wilderesses!*

Ans. Christ Lighteth every Man, that cometh into the world, with the Life in him, the word, and saith, he is the *Light* of the world; and saith, *Believe in the Light; that ye may become Children of Light*, and he that believeth, is *saved*, and he that doth not, is *Condemned*. And the *Condemnation* is the *Light*, that is come into the world; which *Light* is *Saving* to them that believe in it, and *Condemning* to them that do not believe in it, but hate it; whose deeds be evil, &c. *Joh. 3.* But *R. W.* is a *Forger* of many *Lyes*: for where ever did he read in any of the *Quakers* Books, or in *G. F.*'s *Answer to I. B.* that the *Quakers* should say, that *God*, and his *Spirit*, and his *Light*, &c. and *Christ* (who has all power in Heaven and Earth given to him, and sits at the Right Hand of God, and dyes no more, and death has no more dominion over him) that we say, *That God is Slain and Crucified, and Christ, and his Spirit, and Light is slain and Crucified, yea, altogether kill'd and slain in us, &c. and Captivated, and hindred from working; and the reason is, that the Soul doth not mind to hearken to Christ within?* Now, we charge these upon *R. W.* to be *Horrid Lyes*. For Christ was *Crucified* according to the flesh; but the Scripture doth not say, that the *Eternal God* dyed, nor his *Eternal Spirit*. And *David*, when he sinned, was afraid, that *God* would take his holy Spirit from him: and therefore we charge *R. W.* with these *Lyes* and *Slanders*, which were never in our thoughts. And Christ saith to *John* (*Revel. 1.*) *I am he that liveth, and was Dead; and behold, I am alive for Evermore, and have*
the

the Keys of Hell and Death : though we say , as the Apostle said of some, *that Crucified to themselves the Son of God afresh, and put him to open shame, like R W* ; and as Christ says to Saul, *why persecutest thou me? &c.* and as Christ saith, *Math. 25. I was in Prison, and naked, and sick, and hungry, &c.* and I say unto you, *In as much as you have done it unto one of the least of my Brethren, ye have done it unto me, &c.* — And as for poor, simple, brutish Imaginations, and Men professing Christianity, or Men professing to know more, then the Wolves and Foxes in the wildernesses, These Expressions R W. may keep at home ; for it suites his own Abusive spirit the best, and not the People of God called *Quakers*. And R W. confesses, that there is something of God in the Disobedient and Reprobates : we do believe, it doth Judge him sometimes ; and its like it might struggle with him, before he brought forth this *Birth of Confusion*.

R W Thou say'st ; *There is something of God, that is from the power and wisdom of God in the fallen Spirits the Devils themselves.*

Ans. But R W. has not proved this doctrine of his by Scripture. The Wisdom of God is gentle and pure, and the power of God, is pure and holy ; and something of God is pure : Is this something of God of his divine being, wisdom, and power in the fallen Spirits the Devils R W ? for thy words are, *There is something of God, that is from the power and wisdom of God in the fallen Spirits the Devils themselves ;* but no proof from Scripture thou hast brought. For Christ said unto the Jews , *Ye are of your Father the Devil, and the lusts of your Father ye will do ; he was a Murderer from the beginning, and abode not in the truth, because there is no truth in him (mark, no truth in him, to wit, the Devil) when he speaketh a lye, he speaketh of his own ; for he is a Liar, and the Father of it.* Mark this R W. Christ saith, *there is No Truth in him (to wit, the Devil)* and God is the God of truth ; and that which is of him, or of his power and wisdom is True ; which thou say'st, *There is something of God, that is from the power and wisdom of God, &c. in the fallen Spirits, and the Devils themselves (mark, in them)* and Christ plainly saith, *There is no truth in the Devil : Is not something of God (to wit, his power and wisdom) Truth ?* so do't thou not here oppose Christ's doctrine, as well as ours ? and we charge him and the N. England Priests, to make this good by Scripture.

R W. And whereas thou say'st, G F. means God himself (pressed down as a Cart with sheaves) the holy Seed Christ Jesus (under the clouds) the holy Spirit in Prison : for the Soul is a part of the Essence or being of God himself. But that there is here a word or title of colour to any of this dirt, and filth slung in the face of the Majesty of Heaven ?

Ans. Here *R. W.* surely wants matter, when he gives his meanings to *G F*'s words : and when he has done, he says, *This dirt and filth flung in the face of the Majesty of Heaven.*

R W. This is thy own dirt and filth : but in the face of the Majesty of God in Heaven thou cannot fling it ; he is too high above thee, or any one else to fling so far dirt and filth in his face. Oh *R W.* that ever thou professing thy self to be a Christian, should'st utter forth such words ! And it may be seen *Amos 2, 13*, how the Lord said to the transgressing Jews, *I am prest under you, as a Cart is pressed, that is full of Shraives ;* and this was not flinging dirt in the face of the Most High : and may not the same be said to the Christians, and to you Priests & professors in *N. England* that rebell against Gods Spirit, that they press it, and quench it ? And doth not Christ say, *I was in Prison, and ye visited me not (to wit, in his members.)* and what, must not these Scriptures be owned ? — And doth not Christ say, *he is the Seeds-man, that Sows the good Seed in all grounds :* and is not the same Seed Sown upon the Thorny ground, &c. as well as the Good ? and doth not this spring through the good Earth, and bring forth 30, 50, &c ? — And did not God breath into Man the breath of life, and he became a Living Soul, and is not that part of his breath ? &c.

R W. And thou say'st, *This Scripture Rom. 1, 2. speaks of the works, or working of the written Law in their hearts [here thou art made to confess the truth.] But (thou say'st) What is this to the second writing, or the holy Scriptures, or writing inspired into the hearts by the most Holy Spirit ? yea, or what is this to a third writing of their names in Heaven in the Lambs book of Life ? and what is this to a fourth writing of the New Covenant consisting of sin, and a new heart, a heart of flesh, in which the Law was written, as formerly in tables of stone ?*

Ans. The New Covenant doth exceed the Old ; for the one was in Tables of Stone : and they had their Offerings and Sacrifices, &c. and the Priests Lips were to preserve the peoples knowledge. But Christ is come, our High-Priest, which ends the Priesthood of *Aron :* and so, he is the New-Covenant promised (*Heb. 8.*) And the Lord saith, (*Jer. 31, 33.*) *I will put my Laws in their minds, and write them in their hearts ; and I will be to them a God, and they shall be to me a People [and this writing is with the Spirit or Finger of God.] And they shall not teach every man his Neighbour, and every man his Brother, saying, know the Lord ; for all shall know me from the least to the great-*

greatest: And I will be merciful to their Unrighteousness, and their Sins and Iniquities I will remember no more. So, the First Covenant waxeth old, and decays; but this is an Everlasting Covenant, the New Covenant; and Christ is an unchangable Priest, who is holy, harmless, separate from Sinners, and made higher then the Heavens. And so they that know Christ to be their High-Priest, know him to be a more greater and perfect Tabernacle, then that made with hands: & all the true believers in him can say, he is the Treasure of Wisdom and Knowledge. And such as be in Christ Jesus, are New Creatures; and the old things passe away, whether they be Jewes or Gentiles. And the Church of Christ, which is in the New Covenant, the true Believers, is come to Mount Sion, and unto the City of the Living God, and to New Jerusalem, and to Jesus the Mediator of the New Covenant, and to the blood of Sprinkling, &c. and to the general Assembly, and Church of the First born, which are written in Heaven: and here the Saints did, and do know the Heavenly Genealogies, and their Names written in the Lambs book of Life before the foundation of the World, glory to his Name for ever. And such can say, that the Blood of Christ ends the blood of Bulls and Goates; and he, the offering, ends the offerings in the times of the Law: and so, Christ is the end of the Law for Righteousness sake to them that believe — And the work of the Law written in the hearts, which doth the work of the Law, is not opposite to the written Law; for it Judged them, that had the written Law, and did not live in it. And the Children of the New Covenant can say; If the Ministration of death written and graven in stone, was glorious, &c. how shall not the Ministration of the Spirit be rather glorious? for if the Ministration of Condemnation be glorious, much more doth the Ministration of Righteousness exceed in glory: for even that, which was made glorious, had no glory in this respect, by reason of the glory that excels it, &c. 2 Cor. 3. So, we can praise the Lord through Jesus Christ, who is come, and has ended the Priesthood of Aaron, and his Temple and Tythes, and his Services; who said to his Disciples and Ministers, Freely ye have received, freely give. And Christ is our New and Living Way to the Father; praises be given to the Lord God for ever. And what dost thou talk of these 4. Writings, and hast No motion in Heavenly things within thee R W? — And then thou tells us of a New Covenant consisting of Sin, and a new heart, and a heart of flesh. Answ. All the Believers in the New Covenant have a new heart, and a heart of flesh; and Christ takes away the stony heart, and the Sin. And as Daniel

Faith, He shall make an end of Sin, and finish transgression; and bring in Everlasting Righteousness, and make reconciliation for Iniquity, &c. Dan. 9.

R W. And then thou say'it; *And yet we poor men of Jabesh Gilead must leave the Testimony (as Gilead imports) and suffer Nahash (the Serpent) to put out our Eyes*——

Answ. This is thy own Condition, if thou could'st see it: and truly *R W.* thou art blind enough without putting out of thy eyes.

R W. And further thou say'it,——and must believe, that every man hath the New Covenant Christ Jesus, and the Kingdom of God with the Pharisees in every mans heart; and yet he never knowes of it.

Answ. Nay, thou do'st not believe this. Neither do the *Quakers* say, that every man hath Christ Jesus, the New Covenant: for them that hate the Light of Christ, hate him, the New Covenant; and do not believe, that it is he that doth enlighten them, and hath dyed for their sins without the gates of Jerusalem. And Christ saith to such; *If ye do not believe, that I am he, ye shall dye in your sins: and that is a sad dying; for such are they, that hate his Light, &c.* And Christ said to the *Pharisees* (*Luk. 17.*) when the *Pharisees* demanded of Christ, when the Kingdom of God should come? he answered them, and said; *The Kingdom of God cometh not with Observations, neither shall they say, Loe here, or Loe there; for behold, the Kingdom of God is within you.* Now, says *R W.* the *Pharisees*, &c. never know of it; and therefore Christ has taught them, where to know it. But we do not read, that the *Pharisees* made such slighting words against Christs doctrine, as *R W.* doth: but we must believe Christs words before his. And we do charge *R W.* and his *N. England* Priests to make it good by Scripture *A New Covenant consisting of sin.*

R W. And thou brings *I. Bunion*, who saith, *It is a Counterfeiting of the new birth for men to follow the Light within, wherewith men coming into the world are enlightned withal.* And then *R W.* goes on, and sayes, *There is two Opinions of the Light, and saith, it is not enlightning Every man* [but let him look in his *Larine*, how it
p. 6. } sayes there?] And then he saith, *There is two Opinions, how Christ lighteth every man: First, as God in the Creation; Secondly, as God Man and Mediator.* And again thou say'it, that it must be read in this sense, that Christ Jesus the True Light coming into the world lighteth every man, that is in the world, freely, that will receive him; even as many (whomsoever) look up to him: the stung *Israelites* to the brazen Serpent, &c. And that the meere phrase imports no

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more, then a *Light* held forth to all the world; as the *Sun* in the *Heavens*; and *Christs* followers are called by *Christ* the *Light* of the *World*.

Ans. Why dost thou abuse the *Scriptures*, and would'st go about to darken them with thy *Meanings* and *Opinions*, and thy dark *Sense*? For though thou take this *Scripture*, as it speaks [*The followers of Christ are the Light of the world*] yet thou would not take *Johns* words (*chap. 1.*) as he speaks them. For thou say'st, *he lighteth every man, &c. that will receive him, even as many (whosoever) look up to him* [which is true in a sense] These are thy words, and not *Johns*. For *John* saith, *That was the true Light, which Lighteth every man, that cometh into the world; and the Light shines in darkness, and darkness comprehends it not; and they that hate the Light, and love darkness more then Light, and will not come to the Light, because it will reprove them, these are enlightned with the same Light, as they that loves it, John 3.* But dost thou see thy own *Contradiction*? for thou say'st, *Christ Enlightens every man, as God-man and Mediator, &c.* and then thou say'st, *That he enlightens every man, that will receive him, even as many as look up to him: and therefore by thy words, they that do not receive Christ; and look not up to him, are not enlightned by Christ.* So in this thou contradicts thy self, and speaks contrary to the *Apostles* doctrine, who saith; *That was the true Light, which lighteth every man, that cometh into the world; that shin'd in darkness, and darkness comprehended it not.* And therefore in thy darkness thou canst not comprehend the *Light*: so, for shame give over abusing the *Scriptures*. — And how is the *World* Condemned with the *Light*, if it be not enlightned? The *Sun* is a *Light* or a publick Minister to all men; except they be blind, they may see it: but *Christ* enlightens every man, and is the *Covenant* of the *Light*, which *God* hath given to be *Salvation* to the ends of the *Earth*. But they, that love the darkness rather then *Light*, it is their *Condemnation*, as before: and them that receive *Christ*, he giveth power to become the *Sons of God*. And thou say'st *The word Every man, &c. is used not Absolutely but Comparatively &c. so taken in many places. and bringst 1 Col. 28.* which the *Apostle* speaks of; *We warning every man, and teaching every man in all wisdom, that we may present every one perfect in Christ Jesus, and say't; which cannot Literally be true.* And yet thou takest [*That the followers of Christ are the Light of the world.*] to be literally true, and not the other: and this is thy Ignorance of the *Scriptures*, and the power of *God*. For the *Apo-*
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file saith; *We warning and teaching every man, &c.* For did not Christ bid his Disciples Go, and Preach the Gospel in all Nations unto every Creature Matth. 28, 9. Mark. 16, 15? and wilt thou say, that this is not Literally true? thou, that lyes at home and opposes Christ and the Apostles doctrine; who warned every man, and taught every man, that they might present every man perfect in Christ Jesus? And this they laboured, and strove and travelled for, that were imperfect in Old Adam, to present them perfect in Christ Jesus: and the Apostles words are true and plain to the understanding of them, that hath the Spirit, that gave them forth; but not to thee. And so John's words are true (Job. 1.) Christ enlighteneth every man, &c.

R W. And thou say'st; *Christ as a Mediator enlightens none but the Elect*: and art finding fault with the word [All] and say'st: Fox runs, &c. willingly ignorant about the word [All] And thou say'st; *That Christ as a Mediator of the New Covenant enlightens none, but whom the Father gives him; unto whom he gives repentance, and opens the door of Faith and gives them to believe, &c*

Ans^r. Here still thou art in opposition to the Apostles doctrine, and Contradicts thy self. For dost not thou say a little before, How that Christ enlightens every man, as God in the Creation? 2dly. as God-man and Mediator: and now thou say'st; *Christ the Saviour, enlightens none, but whom the Father giveth him?* &c. And how now R W. what a Babilon art thou building here in thy Contradictions? but still the Apostle of Christ his words will stand over thy head, *Christ is the Light of the world*, and the *True Light*, which lighteth every man, though they hate it, and the darkness cannot comprehend it. And they that hate the Light, hate Christ the Mediator, and the New Covenant, from whence it comes: and they that love the Light, which Christ enlightens them with all, they Love Christ, and believe on the Light, and become Children of the Light, and come to Repentance: and come to Christ their Mediator who is their Door, and the Author and Finisher of their Faith. And such Believers in the Light, as Christ Commands, become Children of the Light, and are grafted into Christ, and suffer with Christ: and such are the Elect. And so G F. doth not Confound the Elect and the World to ether, and doth not bring in a Counterfeit New Birth, nor a Counterfeit Christ, nor a Counterfeit Salvation, as thou falsely charges; but this is thy own, and belongs to thy self, who speaks falsely of the Scriptures, and contrary to John 1. and preaches another doctrine. then he hath done; which the world may believe thee, but the Elect will not.

R W.

R W. And thou say'st, *All Man-kind being fall'n from God, God gave the word to Abraham, &c. and made promises both to his Natural and Spiritual Seed: hence came the distinction of the Jews and Gentiles, &c. And then thou say'st, It pleased God to make two Bargains or Covenants, the first was of Justice, &c. and the second was of Mercy and Pity, &c.* } p. 7.

Answ. But where dost thou read in the Scripture of Bargains? why can'st thou not keep to *Scripture-Language*? But here thou confessest, that the *promise of God is general, both to the Spiritual and Natural Seed.* The *first Covenant* is plainly to be understood; and so is the *second* with them that be the true Believers in Christ Jesus, and Children of the New Covenant: and they that disobeyed the Law in the Old Covenant, received punishment; and so do they that disobey the Gospel. For the Apostle saith, *When the Lord Jesus shall be Revealed from Heaven with his mighty Angels in flaming fire, taking Vengeance on all them that do not know God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power* 2 Thes. 1. And so thou call'st the Old Covenant and New Covenant, Bargains: and yet thou'l say in another place, the *Scripture is thy Rule*; and yet canst not speak *Scripture-terms.* And then thou say'st, *It is common with the holy Spirit to speak figuratively in the holy Scripture, &c.* But the Spirit that gave forth the Scripture, has not called the two Covenants, as thou do'st, *Two Bargains.* For we know, the one Covenant is of *Works*, and the other is of *Grace*: and the Apostle speaking of the two Covenants. saith, *The one is from Mount Sinai, which gendereth to Bondage, &c. but Jerusalem which is above, is the Mother of us all (true Christians).* Thou may'st read Gal. 4. and the Hebrews, and see there, how he describes the two Covenants better then thou can'st.

R W. And thou say'st, *It is one thing for God to offer this Covenant or Bargain (where-ever the sound of this Gospel or glad News comes) and another thing, to receive and embrace it, as all the Elest do; and another thing, to work freely, and give freely the Means and Power to fulfil this Covenant, as God doth by the Merits of his Son, and his own powerful working of Repentance and Belief in the hearts of all his Chosen.*

Answ. What I will R W. lay the fault upon God concerning all the rest of the world, that disobey his Gospel, and hate his Light, and turn his Grace into wantonness, and quench his Spirit, and make

Shipwreck of Faith and a good Conscience; and disobey the Gospel, and deny the Lord that bought them, and Crucify to themselves the Son of God afresh? Had not these the *free Gospel and Mercy of God*? if not, how will God Judge the World in Righteousness by Christ Jesus according to the Gospel, which the Apostle calls the *power of God*, &c. Rom. 1? And how will Christ beat them with many stripes, that know the Will, and do it not? — And they are the *Elect*, that receive Christ; whom he has given power to become the *Sons of God*: and are grafted into him, and walk in him.

R W. And then thou goes on, and tells of the *King pardoning, and of a Bargain between two Chapmen, &c. and of a Marriage of*
 p.8. } *a man and a woman, though they be absent each from other, and may in a figurative sense be called a Bargain or Covenant, and yet not literally, and properly, as the Quakers would have their Christ to be.*

Ans. What dark stuff is this? For the Saints, that are Married to Christ by his Spirit, and receive him, they are his Sheep, that hear his Voice; and according to his promise, he will dwell in them, and walk in them. And, the Saints are grafted i. to him: and, Abide in me, and I in you, saith Christ, John 15. And Christ saith; I in them, and thou in me: and, Father, I will, that they also, whom thou hast given me, be with me, where I am, that they may behold my Glory, which thou hast given me, John 17. And the Apostle saith, that Christ rules in their hearts by faith; and he will come and Sup with the Saints, and the Saints shall Sup with him. And the Apostle saith (Ephes. 5.) *As the Husband is the Head of his Wife, so is Christ the Head of his Church*: as there is a nearness in Nature, there is a nearness in the Spirit; and he that hath not the Spirit of Christ, is none of his. And Christ Jesus is our New Covenant, and Pasha-Lamb, our Pass-over, which has ended the Jews; and is our hope of Glory, and Mediator to God, who pardons the Sins, and blots them out: through whom we can praise God. And as for thy two Chapmen, and Bargains, and absent Marriage thou may'st keep at home, for they that are Married to Christ, do enjoy him in his Light and Spirit.

R W. And whereas thou speakest of Gods *Inviting gently to come to his Heavenly Wedding and Supper, &c. and the Kingdom of Heaven is taken by Force, &c.* it is not him that willeth, nor runneth, but in God that sheweth mercy; and the rest he justly hardeneth, that God may be All in All.

Ans. We are sensible of Gods tender Mercies to all Man-kind in his Gospel, and how he Invites to his Wedding-supper. But the Rich

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Professors think, they have enough, that they have gotten by their *willing* and *Running* : but we know, it is not him that *wills* or *runs* ; but the *Election* obtains the promise. And Jacob was the *Second birth*, and *Esau* was the *first birth*, hated : and let *R W.* look into himself, and see, if there be not the Nature of *Esau* and *Pharaoh* in him, that is *hardned* ? And how must God be *all in all*, and invite them to his *Supper*, if he doth not enlighten *All* ?

R W. And then thou tell'st of God walking in the midst of his Creation with his two feet of *Mercy* and *Justice* ; and how he wrote the *Covenant of Justice* in *Tables of Stone*, &c. and how he writes with the fingers of his *Mercy* and *Grace* his *Mind* and *Will* in the *Tables of flesh*, and hearts of his *Chosen*. And, *Many offers of Bargains and Marriages* are made, which never are embraced, &c. but in the *New Covenant* God gives a new heart to his *Chosen* ; and gives not, and is not the *Covenant* to any, but his *Chosen* all the world over, even to the ends of the *Earth*.

Ans. If God walketh in the midst of his Creation, where is it, if it be not in the midst of the hearts of people in his *Light*, doing *Justice* upon the *Unrighteous* ? and if he writes his will in the *Tables of the fleshly hearts*, then therein they do know his will ; and then that *Scripture* or *writing* must be in them, according to thy *Affertion*, which I question, whether thou wilt own thy own words again, or no. — And thou say'st ; *Many Offers of Bargains and Marriages* are made, but never embraced. With what are they made ? with the *Spirit of God*, and never *Embraced* ? — Thou say'st ; *A Marriage* may be between a man and a woman, when they are absent each from other. But can a *Marriage* be made with *Christ* without his *Spirit*, and belief in him ? and he that believeth, is grafted into *Christ* : and he that hath not the *Spirit of Christ*, is none of his ; and then how is he *Marryed* ? And we know, that God hath given a *New Heart* to his *Children* in the *New Covenant of Light* ; but they that hate the *Light*, hate the *Covenant*.

R W. And thou say'st ; *It is a monstrous dream of the Quakers to say, That God, and Christ, Spirit and Covenant is in All Mankind.*

Ans. And yet thou say'st, that God is *All in All*. And thou say'st, God walks in the midst of his Creation with his two feet of *Mercy* and *Justice*, and therefore I query, where it is, that God walks ? whether it be not in the hearts of the *Creation* (to wit, his people) ? and if so, who is the *Monstrous Dreamer* ? is it not *R W* ? And we

must tell him and them, *That hate the Light of Christ, hate Christ*, though he stands at their doors, and knocks. And thou abusest the Doctrine of the Prophets, and the Apostles, who say't, *Christ is not the New Covenant of Light, given to none but the Chosen*, who enlighteneth every *Man*, that cometh into the world, to the Condemnation of them that hate it, and the Salvation of them that believe in it.

R W. Thou say'st, *It's true, if G. F. mean, that the knowledge of God in a sense is offered to each mans Conscience in the world; though more expressly and gloriously, where he sends his Messengers, Wisdoms Virgins, &c.*

Ans. *G. F. means as he saith, according to the Scripture as he brings. But if it be profered to each mans Conscience in the world by his Messengers, is not there then the Light of Christ in the Conscience, for them to understand Wisdoms Virgins, or his Messengers, that be full of the power and Spirit of God? or else how will God judge the world in Righteousness, according to the Gospel, the power of God? And dost not thou contradict thy self here again, that say'st, He giveth none the New Covenant, but to the Chosen?*

R W. And then thou say'st, *But to say, the Covenant or Bargain, and the Mediator of a New Bargain, and the Applyer of it, the holy Spirit is in every of Man kind, and if they will turn to it, &c. and yet persons know no such thing, nor never heard of it; and none never had it so, as to be saved by it, but these Foxians, &c.*

Ans. How now *R W.* had none never the New Covenant, but we (whom thou scornfully calls Foxians) as to be saved by it? I cannot believe thee, but that Christ sent his Disciples into all Nations to Preach the Gospel, and the New Covenant: and yet thou say'st, *That none never had it so, as to be saved by it, but we?* And again thou say'st, *Yet persons know no such thing, nor never heard of it:* and before thou say'st, *That the knowledge of God in a sense is offered to each mans Conscience in the world; and what! never heard of it R W?* But is not the Mediator of the New Covenant, Christ (which thou call'st New Bargain?) were not the Disciples to Preach him to all Nations, and to every Creature? who dyed for their Sins, and was risen again for their Justification; who enlightens every man that cometh into the world, that they might see him their Mediator?

R W. And then thou tell'st a story of a man having fits of the Gout, and a woman having the pangs of Child-bearing; yet neither of them knowing any such matter, or how she had any such Marriage, Covenant, or Husband, &c.

Ans.

Answ. And truly, thou might very well applyed this at home. And why should not every man that cometh into the world, be enlightned with Christ the New Covenant, or Bridegroom, according to John 1? And the Lord saith (speaking of Christ) *I have called thee in Righteousness, and I will hold thine hand, and will keep thee, and will give thee for a Covenant of the people : for a Light of the Gentiles, &c.* and they that love the *Light* of Christ, that shines in their hearts, it will give them the knowledge of Christ their Husband, and become Children of Light, and do know, how they are Married to him in truth and righteousness. But they that hate this *Light*, which lighteth every man, &c. they are not like to come into the New Covenant, nor to the Marriage of Christ.

RW. And thou say'st, *G F. cares not for the Jews, nor Gentiles, no more than the Fox careth for the Lambs and Chickens, but to make a prey of them ; though he pretends Love to all Man-kind, and tells them, they have Christ and the New Covenant, and the Spirit within them, &c. and he means not the Covenant of works, but of grace, &c. he means that Christ, that died at Jerusalem, &c. but when it comes too, they mean no other Christ but a Spirit ; this Spirit will be found to be an Evil Spirit, &c. (as one saith) upon them.* } p.9.

Answ. Here thou hast published more of thy Lyes and Slanders against us to the world, the Lord God knowes. For our Love to Jews, and our Love to Gentiles hath been manifest ; and our labour in the Lord has been much for them, and to them, and to all Man-kind, and not pretence (as thou scoffingly say'st) but in real truth. And as for Caring no more for Jews or Gentiles, than Foxes for Lambs and Chickens, to make a prey of them ; and our pretences of Soul-kindness to be Soul-cruelties ; this *RW.* thou might'st have kept at home, and the New-England Priests. — And for telling all Man-kind, that they have Christ in them, &c. in this thou wrongest us. For we turn them to the *Light*, which Christ has enlightned them withall, that they might with it see Christ, and receive him, and come into the Covenant of grace : and so we turn them, as the Apostle did, from Darkness to Light, &c. And where was this *Darkness* ? and where was this *Light* ? for did not the Apostle, which turned both Jews and Gentiles to the *Light*, turn them to the Covenant of Grace ? And the Lord saith ; *I will give thee for a Light to the Gentiles, that thou may'st be my Salvation to the ends of the Earth ;* and doth either Jew or Gentile know their Salvation, but by this *Light* of Christ ? — And where

where thou slightly say'st twice, *he means the New Covenant, and he means Christ that dyed at Jerusalem; and when it comes too, he means no other Christ, but a Spirit: and then thou bring'st in Humphry Norton, but bring'st no proof what he saith; therefore that is turned back upon thee. But where did'st thou ever read in any of the Quakers Books, that they said, That it was a Spirit, that dyed at Jerusalem, as thou say'st we mean? And then thou say'st, This will be found an Evil Spirit (as one saith, &c.) and this is thy own lying Evil Spirit, that is out of the truth: for Christ Jesus, that was born of a Virgin, the man Christ Jesus, who suffered according to the flesh, and dyed without the Gates of outward Jerusalem, and was buried, and rose again, and sits at the Right Hand of God, and yet manifest in his People by his Spirit; is gathering us by his Spirit to his Heavenly Jerusalem, Glory to his Name for ever.*

R W. And thou say'st, That G F. slights the Scripture with a But; It is but a Declaration of the Saints Faith; and, he slights the Novelty of it, saying, There was Faith, before there was Scripture: and then thou say'st, It's wonderful, what an aking Tooth against the holy Writings of God, the old Serpent, and all the Wolves and Foxes of this world have had, who have more or less damned and cursed it, and longed to have it out of the world.

Ans^r. We own and esteem the Holy Scriptures of truth, which the holy Men of God were moved to give forth by the Holy Ghost; but we cannot own them to be the means and Author of our Faith: for Christ Jesus is the Author and finisher of our Faith, which is the Gift of God; as they that gave forth Scripture, said. And thy Slanderous tongue belyes us in saying, What a Tooth-ach we have against the Scripture, or the Holy Writings of God, or that we would have them out of the world, or ever cursed them, or slighted them; but we Esteem them, and can blest the Lord for them. For the Jews had Scripture of the Old Testament, who were not in the Faith of Moses and the Prophets; and Christ bid them Search the Scriptures, for they testified of him, (Joh. 5, 39, 40.) but they would not come to him, that they might have Life, who is the Author of their Faith. But they thought to have had Life in the Scriptures, as I K. and R W. think, the Scripture is the means of Faith; and then do not you throw out, and leave off God and Christ, and holy means, and Author of Faith, &c? And doth not the Apostle bid them Look unto Jesus, the Author and Finisher of their Faith, Heb. 12, 2? and God deals to every man the measure of Faith, Rom. 12, 3. so let God and Christ have their Glory.

And

And had not *Abraham* and *Enoch* Faith, before the *Scripture* was written? and is the *Scriptures* the means of Faith, or Christ? or but a Declaration of Faith? or is it Faith it self, R W?

R W. And thou say'st, *The Jews, Turks, and Papists, &c. and Quakers make use of it (the Scriptures) for their ends.*

Ans. But why did'st thou not put in *thy self*, and the *New-England Priests*? thou might have left out the *Quakers*, for thou belyest them. For do not your Priests make a trade of them for their *Bel-lies*, or *their own ends*? for if the Priests Means were taken away, there would be little *Using* or *Preaching* of the *Scriptures* by them. But all that fear God, know that thou wrong'st us in saying, that we make use of them for our own ends; as the Lord God knows. For we prove by *Scripture*, that *Jesus is the Christ*, and Preach him freely, as the Apostles did; and have suffered *Persecution*, and *Spoyling of Goods*, and *Death* it self amongst you *New-England Priests* and *Professors*: and yet thou would'st have the *Magistrates* to Punish us, manifesting thy *Birth of the Flesh*, as it's said before.

R W. And further thou say'st: *None can rightly use it, but as a Blessed Candle, Lanthorn, or Torch sent down from Heaven into this dark Dungeon of the world, to guide us out unto the saving knowledge of God, and Eternal Blessedness with him.*

Ans. Where doth the Apostle call the *Scripture* of the *New-Testament*, a *Candle*, a *Lanthorn*, or *Torch*? I say, that none can Use the *Scriptures* aright, but with that Holy-Ghost; that leadeth into all the truth of them, and gave them forth through the Holy men, which received them from God, and spoke them forth, as they were moved by the Holy Ghost: and we can praise God for them, who have the comfort of them, and the Holy Ghost through *Jesus Christ*. And hast not thou here set up the *Scriptures* instead of *Christ*, for *Saving knowledge*, and a *Guide*, and instead of the Holy-Ghost? and the *Jews* which had the *Scriptures*, resisted him that gave the *Saving knowledge*.

R W. saith: *How doth this follow, that if God hath appointed the Holy Writings as means, that God and Christ are thrown out?*

Ans. As being the *Author* and *Finisher* of the *Saints Faith*; when as you make them the *Means*, and not *God* and *Christ*. And if the *Scriptures* be the *Means* of Faith, then what *Means* had *Abel*, *Enoch*, *Noah*, *Abraham*, *Isaac*, *Jacob*, and *Moses*, before the *Scripture* was written, if the *Scripture* be the means of Faith?

R W. Thou say'st : *Cannot there be a Harmony between the First, and all Subordinate Causes ?*

Answ. Yes, if thou meanest the *Scriptures of Truth.*

R W. And further thou say'st : *Did Moses throw out God, because he took the Rod in his hand, when he wrought all those Wonders ? and did Solomon, because he used so many Means in Rearing the Temple (as Moses about the Tabernacle ?) Or Sampson, when he used the Jaw-bone of an Ass ? or Christ throw out his Father, when he made use of Clay and Spittle ?*

Answ. *Solomon's Temple, and Moses's Tabernacle, and the Jaw-bone of an Ass were not the Author and Finisher of their Faith, nor a Means of their Faith : for had not they Faith in God before ? and Solomon and Moses did that, which God commanded them. And wilt thou say, that Clay and Spittle was the Author of the Faith of Christ, and none of these threw out God, or the Father, as being the Author of their Faith ? for those things were done by Faith.*

R W. And thou say'st : *O what a throwing Spirit — who toss and throw the Eternal and the Invisible God, and his only begotten Son in their wild fancies, as if they were Wool and Feathers of Lambs and Chickens, which these Foxiaas have devoured.*

Answ. As to *Devouring Lambs and Chickens* of Christ, thou might have kept this at home, for it's thy own work. And we must tell thee, that the *Eternal Invisible God* cannot be tossed ; nor his only begotten Son, who sits at his Right Hand, cannot be tossed at all, much less like *Wool and Feathers*, as thou wickedly speakest : and in this thou hast manifested, that thou hast little knowledge of *God, or Christ*, who say'st, *They can be tossed like Feathers.* And is this the *Mad Doctrine* of the Priests in *New England ?* let the Reader see, if *Nebuchadnezzar, and Darius* had not more Knowledge of *God* then *R W.* who saith, *God may be tossed like Feathers*, read *Dan. 4, 3, 34. and c. 7, 14, 27. Isa. 40, 28. Psal. 41, 13. Psal. 19, 2. 1 Pet. 1, 11. 1 Tim. 6, 16.*

And as for thy *Throwing Spirit*, and *Wild Fox*, thou may'st keep it at home ; for our desires are, that all may come to Christ, their Saviour and Salvation, and not have them devoured by such a *Spirit* as thine is. And thou must not think, that the *Eternal God* can be tossed like thy self, this is a *base Language* ; but the Lord will rebuke thy *Spirit* : and it is a shame to the *New-England-Priests* (if they have any) to encourage this *Orator* in Printing this *Unworthy stuff.* —

And

And the Quakers do not deny, that the *Scriptures* are a *Record of Heaven*, and a *Record of the being of the Eternal Power and God-head*, & of the *Practice of the holy men of God*, and the death and sufferings of *Christ*, and of the *holy Men of God*, &c. And is not the *Scripture* a *Declaration of the Faith of God*, and of *Christ*, and the *holy Men of God*? *Luk. 1.*

R W. And thou say'st: *For, is it not a writing, or Record of Heaven?*

Ans. These are thy own words. For the *Quakers* say, *The holy men of God spoke forth the Scriptures, as they were moved by the Holy Ghost*: and they do believe, that the *Scriptures* are a *True Record of the glorious works of his Creating and Forming the Earth, and the Sea, and all things therein, and of Making Man and Woman in his Image; and of the Fall of Man-kind from their glorious First State in Paradise, which, R W. saith, some talk Idly to be Every day; Roger, go and tell them of it to their faces, and not backbite them.*

R W. And thou say'st: *Which mysteries the Quakers have only from the Scriptures.*

Ans. For the *Apostle* saith: *Through Faith we understand, that the Worlds were framed by the word of God; so that things which are seen, were not made of things which do appear, Heb. 11.* now, what will *R W.* and his *Company* say to the *Apostle* here? And we say, that the *Scripture* doth declare of the *Promise of the Father of Mercies*, and of *Christ a Restorer & a Redeemer of fallen Man-kind, who is a Maker-up of the breach*; and how that the *Seed of the Woman* should bruise the *Serpents head*, that made the breach. And the *Scriptures* are a *Record of all the Travails of the Children of Israel, with all their Types and Figures, which Christ is the Substance of; who set up his worship in Spirit & in Truth above 1600. years ago, Job. 4.* And we say and believe, that the *Scriptures* are a *True Record of Christ's fulfilling the Promise of the Father, and Prophets, and of his Birth, Life, Doctrine, Miracles, Death, Resurrection, Ascension of the Son of God, the Man Christ Jesus.* And it's a true *Record of the Believers in the Light of Christ, before he was Crucified, and after his Ascension*; and of his glorious *Church in the Primitive times, which he was the Head of.* And we believe, it's a true *Record of the Apostacy, of such as err'd from the Faith, and from the Spirit, and inwardly ravened, and become Anti-Christ's, and went forth from the Apostles: and such as went in Balaam's, Cain's, and Korah's way, and became Raging waves of the Sea, casting up mire and dirt (like R W.)*

D d

spoken

spoken of in *Jude* ; and became Gain-sayers of the Truth, and Killers about Religion, like *Cain*, and the *New England* Priests and People. And *R W.* &c. would have us punished : and here you appear with your *Horns*, like them that are spoken of in the *Revelations*, against the Lamb and his followers ; but the Lamb will have the Victory, Glory to God for ever. And the *Writing* in the *Revelations* is a true *Record* of the *Whore* drinking the blood of the Saints, and the *Beast* making War with them ; which *Beast* rise out of the Sea, and out of the Earth, and so not from Heaven : and the *Beast* received his power from the *Dragon* (and so not from God, nor Christ) by which he persecutes his Saints. And of the *Witnesses Rising*, and of the Church's going into the *Wilderness*, and of the *Beast* taken, and the *Dragon*, and the false Prophet cast alive into the Lake of Fire, and of the burning up of the *Whore*, and of the *Marriage* of the Lamb ; and the Everlasting Gospel Preached again to all Nations, Kindreds, Tongues, and People : and of the Heavenly *Jerusalem*, and of the Nations of them that are saved, shall walk in the Light of the Lamb, &c. And doth any come into this City, but by the Light of Christ ? and the Scriptures are a true Record of such as are without the City, *Whoremongers*, *Dogs*, and *Lyars*, &c. like *R W.* that hath so belyed the People of God. And the Spirit, and the Bride saith, Come to this City and Tree of Life ; and Let him that heareth, say, Come : let him that is athirst, Come ; and whosoever will, let him take of the water of Life freely. And we believe all that is written in the Scriptures of Truth, and can sing *Hallelujah*, and praise the Lord for all his Mercies, that he hath revealed to us through his Son. And the Scripture is a true Record of the Joys of the Saints in this life, and after this life ; and of the Torment of the wicked, as Christ saith, Go ye Cursed, &c. in his day of Judgment.

P. II. { And thou say'st : It may be, G F. and the Quakers will say, they grant all this.

Ans^w. Yes, and more too, which is not mentioned here.

R W. Saith : I question, whether you speak bona fide and in truth, without Jesuitical Equivocations.

Ans^w. We abhor thy words ; and thou may'st keep thy Jesuitical Equivocations to thy self. For we speak the Truth, as it is in Jesus, and in the Faith, that he is the Author of : and we do believe in our hearts, that we have more Esteem for the Scriptures than thou, or any of the persecuting Priests in *New England*, or their Professors. For how can you have an Esteem on the Scriptures, and be in a persecuting

cutting Birth and Spirit, which they were not in, that gave them forth.

R. W. And thou say'st; *What meaneth this But (The Scriptures is but a Declaration of the Saints Faith ?) O blind Guides, that undertake to guide men through the Washes upon Life and Death.* And then thou tell'st a Story of *R. John of England's Treasure*, which thou may'st apply to thy self: and thou say'st, *what is your But, but the Jews, and Papists, and Quakers Cry, Crucifie him, hang up Christ Jesus; burn up the Scriptures, and all Bibles, Old and New Testament, &c.*

Answ. Here thou rankest us amongst the *Jews and Papists*, who art nearer them thy self. And it is thou, that guidest People into the *Washes*, as thou call'st them, if thou say'st; *the Scriptures are the Means of their Faith*, and not Christ, who is the Author and Finisher of it: and we say, the *Scripture is a Declaration of the Saints Faith*, (and not the *Means*, and Author, and giver of their Faith) and how they received it; though the *Scriptures declare* of many more things then the *Saints Faith*, both of God and Christ, &c. which the Saints believed. And we abhor thy words in saying, *That we Cry, Crucifie Christ, or hang him up, burn the Scriptures, and all the Bibles, the Old and new Testament; We abhor thy thoughts and thy words.* The Lord of Heaven knows, that we have an Esteem of the *Scriptures*, and of the Lord *Jesus Christ*, and have bowed to his Name, and can say, *There is not Salvation by any other Name under the whole Heaven*, but by the Name of *Jesus*, who hath bought us with a price, his Blood: who is alive again, and lives for Evermore, and is ascended above all at the Right Hand of God, too high for you to Crucifie, or hang him up; though you may Crucifie him in his Members, and to your selves afresh, as the *New-England Professors* have done. But we Challenge *R. W.* and the *New-England Priests*, to prove it by Scripture, that Christ can be Crucified and Hanged up again: and whether this be not contrary to Scripture, which saith, *He is alive again, and liveth for evermore?*

R. W. And whereas thou say'st, *what is the Saints Faith? you acknowledge none, but the Faith of the wild Souls, called Quakers, &c.*

Answ. We acknowledge the Faith, which *Jesus Christ* is the Author and Finisher of, and contend for it, which purifies our hearts, and is our Victory: in which we please God, which gives us access to God.

R. W. *We poor Jews, and Papists, and Protestants, though we own the Scriptures, some a part, and the rest all; yet we are all but Infidels, Devils, &c.*

Ans. The more is the pity: but take heed Roger, lest thou be not wilfully so. And what! do the poor Jews and Papists own the Scriptures? and before thou said'st, *The Jews and Papists, &c. cryed, burn up the Scriptures, and all the Bible of the Old and New Testament, and yet Own the Scriptures some a part, &c.*? Here Roger gives himself the Lye in his Contradictions.

R. W. And thou say'st again: *What is this Saints Faith? this Fox's and the Quakers Faith? is, it any thing else, but a meer Babel and Confusion of God and Faith, Christ and Faith, Spirit and Faith, Light and Faith, Justification and Faith, Sanctification and Faith, Salvation & Faith, &c. and this is in every one of Man-kind in the world, if they will believe it?*

Ans. Thou hast made a Babel here, and say'st, it's the Quakers; but it is thy own: and thou art a Scoffer at the Saints Faith, which Christ is the Author of. And none knoweth Christ, nor their Sanctification, nor their Justification, nor their Salvation, but by believing in the Light of Christ Jesus, who is the Author and Finisher of their Faith: and the Quakers do say; Such as hate the Light of Christ, which they should believe in, they hate their Sanctification, and Justification, and Salvation, and Christ, the Author and Finisher of the Saints Faith. So, thou speakest falsely of us, if thou say'st, that we say, *It is in all Man-kind: for they that hate the Light, receive not Christ the Author and Finisher of their Faith.*

R. W. And thou say'st, *Neither Abraham, nor any Man had Faith, before it pleased the Eternal and Invisible Deity to disclose himself by Word, or Sight, or Dream, or Motion, &c. at several times it pleased him to speak, and last of all by the Best and Clearest of all, his only Begotten Christ Jesus.*

Ans. So thou do'st acknowledge, they had Faith from God, before the Scripture was written. And thou do'st grant, that they had Motions, Sight, and Dreams then: is not God the same now, who speaks by his Son, whom the Saints are to look unto for the Author and Finisher of their Faith? and if the Scripture be the Means, they are to look to the Scripture. For the Apostle saith, *The Righteousness of God is revealed from Faith to Faith: so, can'st thou know Gods Righteousness or Faith without Revelation? But hath God spoken to thee by his Son? hast thou heard his Voice immediately,*

R. W's. Contra-
diction: and
the Saints had
Faith before
Scripture was.

mediately from Heaven? and yet thou say'st afore, *That the Scripture was the ground of Christs and the Saints Faith.*

R.W. And thou say'st, *When it pleased the Incomprehensible Majesty to command his appearances by Words, Visions and Dreams, &c. to be written to stand upon Record (for all Generations) shall we be such Fools and Franticks, as to say, It was his word, when God spake it to and in his Prophets; but now it is written, it is but Pen, Ink, and Paper, it is now but a dead Letter; it is not Gods Word, God hath but One Word, Christ, and the Scriptures are his words? Oh the Audacious blockishness of the foul Spirit in these wild, mad fancies of the Quakers.* } p. 12.

Ans. Is not God the same now? do not his Young men see Visions, and his Old men dream Dreams? and his Sons and Daughters Prophecie, as in Joel and Acts? And when Moses Recorded, what God had reveal'd to Abraham and others by Visions and Dreams, and said, (Exod. 20) *God spake all these Words;* and do'st thou say, *Moses was Audacious and blockish, and a wild mad fancy, because he did not call them the Word of God, but words?* And Jerem. 35. 13. *Hearken to my Words, saith the Lord;* Isa. 51. 16. *I will put my Words in thy mouth,* Jer. 5. 14. *I will make my Words in thy mouth Fire:* and Mark. 10. 24. *The Disciples were astonished at Christs Words:* Luk. 24. 8. and the Believers remembered the Words of the Lord: and Christ saith, *Unto every man that heareth the Words of this Prophecie, if any man shall take away from the Words of this Book. So, were all these Audacious and blockish, in a foul Spirit, and a mad, wild fancy, that called them words, and not the Word?* For the Scripture saith, *In the Beginning was the Word, and the Word was with God, and God was the Word:* and Christ his Name is called the Word of God, Joh. 1. Rev. 19. therefore let God and Christ have their Due, and the Scriptures have its due, which are recorded by the holy men of God, and are profitable, &c. And the Saints that have Christ, have the comfort of them. And doth not the Apostle say, *That they were made able Ministers not of the Letter, but of the Spirit; for the Letter killeth, but the Spirit, giveth Life?* and doth not the Apostle say, *If the Ministrations of Death written & graven in stones, &c. and further the Apostle saith, For as much as ye are manifestly declared to be the Epistles of Christ, written not with Ink, but with the Spirit of the Living God, not in Tables of Stone, but in the fleshy Tables of the heart?* and do'st thou call those Blockish Expressions, which we have often used? Poor man, thou knowest little of the Saints Conditions. And we have an Esteem of the Scriptures: blessed be the Lord for all his Mercies.

R.W.

R. W. And thou say'st, *They dare not (though what dares not thei Hellish Spirit against the King of Heaven, &c?)* and many words thou usest to prove the Scriptures to be the words; and usest the Kings Name and Declarations, &c: and then thou say'st, *The bottom, and the truth is, the Spirit by which the Quakers are acted, would be glad, that there were not such a Person called the Word of God, nor such a writing, declaring so sweetly, so plainly, so fully, and so Heavenly of him.*

Ans. These be all Lyes of thy own forging. And as for *Hellish Spirit against the King of Heaven*, it's within thy own breast: for we can praise the King of Heaven, who is King of Kings, and Lord of Lords, and own the Person of Christ by the Spirit of Christ, that he hath given us as fully and plainly, and as Heavenly as the Scriptures declare him; whose Name is called the Word of God, but not the Scriptures, Rev. 19. And we are built upon him, who was the Foundation of the Prophets and Apostles, and all Believers; praised to the Lord for ever.

R. W. And thou say'st: *G. F. is in his burrough of the various sense of the word Form.*

Ans. Because *G. F.* saith [The Apostles work was to bring People off the Form (to wit, the Jews) to the Substance Christ, and they that keep People in the Form without the power, was an Error, and was not in the Apostles work] Which is true. And as for thy *various sense of the word Form, which hath respect to Nature, to Arts, to Civil, Natural and Divine matters*, *G. F.* mentions not such things: and the Apostle would have them to live in the power of the Form of Divine Matters.

R. W. And thou say'st, *Shall I now (like a Fool, or a Mad Man) cry down all Natural, Civil and Divine beings? are not all the Internal and External Forms, Shapes, and Beings of the Creation in Heaven, and Earth, and Sea, of Angels, Sun and Moon, Men, Birds, Beasts and Fishes, &c. glorious——?*

Ans. Doth *G. F.* cry down any of these Forms or Shapes? I say, thou art a *Mad Man*, if thou do'st. And what is all this to the Apostle's saying, who saith, *Having the Form of Godliness, but denying the Power, from such turn away*; that they might live in the Substance Christ Jesus. And yet the Form of Godliness the Apostle doth not bid them turn away from.

R. W. Thou say'st, *G. F. runs to the Picture, or Forms of these forms, and saith Childishly, That the Form or Picture without the Life is nothing.* And then thou say'st, *Who knoweth not that?*

Ans.

Answ. And then thou hast answered thyself *Childishly*, as thou Scoffingly confessest. But doth *G. F.* mention *Picture* in his Answer?

R. W. Thou say'st: *But to come to worship, was there not a Form, or manner of Circumcision? the Pass-over? the Tabernacle? the Temple?*

Answ. Yes, among the *Jews*. But do'st thou follow that *Form*? and must the Christians follow that *Form*, or *Christ*? and doth not the Apostle say: *If you be Circumcised, Christ shall profit you nothing.* Gal. 5? and is not the *Jews Temple* and *Tabernacle* abolished by *Christ*?

R. W. And whereas thou say'st: *Did ever the Servants of God, when they inveighed against the Customariness, the Carelessness, the Pictures, and the meer formality of the worshippers (Jews or Christians) inveigh against the worship it self, and the Appointments of God, and of his Son Jesus Christ?*

Answ. The true Prophets judged the *Jews*, when they lived in the *Form* without the *Power*, and told them, their *Service* was no more then *Cutting off a Dogs neck*: though the Prophets owned their *worship*, till *Christ* came. And then the Believers in *Christ* denied the *Jews worship*, and *Altars* (which they offered upon) when *Christ* was offered up once for all: and denied the *Circumcision*; though it was death to a man, that was not *Circumcised* among the *Jews*. And they that have the *Form* of *Christianity*, and deny the power, though they turn away from them, they do not turn away from *Christ Jesus*, nor from the *worship*, which *Christ* hath set up in *Spirit* and in *Truth*; nor from the *Christians Form* of *Godliness*. And it was the *Labour* of *Gods Servants*, to bring *People* to the *worship* of *God* it self; and to bring them off their dead and meer formalizing of them without the power, and their *Pictures*.

R. W. And thou say'st: *What a shameless falshood is it, that any of Gods Messengers brough: Gods people off from those Heavenly Fabricks, which God erected by their Ministry, or Service all* { p. 13
the world over.

Answ. Those *Services* and *Offerings* in the time of the *Law*, it was no *Shame* nor *falshood* to bring them off them to *Christ* the substance. And it is no *Shame* nor *Falshood* to turn away from them, that have the *Form* of *Godliness*, and deny the power now among *Christians*, as the Apostle commandeth.

R. W. And thou say'st: *May not Gods Messengers now cry out against the Apish Imitations, and the Eormalities of the Papists (so horribly,*

ribly and bloodily) abusing Prayer, and Preaching, and Baptisme, and the Lords Supper, &c. but like the Assyrians or Babilonians, all these Christian Appointments must be broken and tumbled down with Axes and Hammers, &c.

Ans^w. The Axes and Hammers, as thou speakest of, are the New-England Priests and Professors Weapons, with their Whips and Goales; and Gallowses. For, have the Papists been more bloody in this Age, then you have been? or the Babilonians? or Assyrians? and though you cry against the Papists, yet you use their Weapons, which you call *Apish Imitations* and *Formalities*. But God's Messengers Weapons are *Spiritual*, who declare against the vain *Formalities* either in Prayer or Preaching: yet they own the true Preachers (which are able Ministers in the Spirit) and true Praying in the Spirit; and the One Baptisme, Ephes. 4. And as the Apostle saith to the Corinbians, They were Baptized by one Spirit into one body, 1 Cor. 12, 13.

R. W. And thou say'st: This is Treason and Rebellion in any Atheists, or whomsoever; but more abominable Hypocritical in these Pharisaical Quakers, who cry out against the *Apish Imitations*, and yet themselves practise Preaching, Praying, Congregations, Singings, Conventions, and Addings to, Castings out, &c. full well (as the Lord Jesus speaks) abrogating the word and appointments of God, that they may set up and establish their own Traditions, &c.

Ans^w. Thou hast not told the Reader, what our Traditions are? which Christ told the Jews. But here of all thy *Abusive Expressions* we are clear of, thy Treason and Rebellion, and abominable Hypocritical and Pharisaical; which words suit thy own Spirit, and thou may'st apply them at home. And our Religion and Way, and Preaching and Praying, and Singing is according to Scripture: and we are gathered in the Name of Jesus Christ, where we find him in the midst of us a Prophet, a Priest, and a Bishop, and a King to rule in our hearts; who exerciseth his Offices in his Church. And if any professes the Truth, and doth not walk in it, such we deny: and the Believers are Added to Christs Church daily, praised be the Lord. And why dost thou, and you Priests of New-England separate yourselves from the Papists, and call her the bloody Whore of Rome, when you are found in her Spirit, and not in the Spirit of the First Primitive Christians?

R. W. And whereas thou say'st: G. F. cries out against all Scriptures and common Sense, and against all Forms.

Ans^w. These are more of thy Untruths. For he owns all Holy Scrip-

Scripture, and doth not cry against all Forms : but such as have the Form of Godliness, and deny the power, turn away from such. And he, and the Quakers own God's ways, and manners of Gods worship in Spirit and Truth.

R. W. And thou say'st, *G. F.* cryes up a *Christ within*, a *Scripture within*, and a *Church within*, and *Ministers within*, and *Baptism* and *Supper within*, yet practises the most of these (so many as their Idol requires, & will serve his turn) as outwardly & visibly, as any in the world.

Answ. Is not *Baptism* of the *Spirit within*, that burneth up the Chaff within? how dark art thou! and have not the *Ministers* of the *Spirit* the *Spirit within*? And doth not the *Apostle* Preach *Christ within* the *Saints*? and doth not *Christ* say: *I stand at the door, & knock, and if any man will hear my voice, and open the door, I will come in to him, and will Sup with him, and he with me, Revel. 3?* But where did ever the *Quakers* say in any of their books, that the *Church* or *Congregation* was *within them*? and these are thy own forged words, not ours: and is not the *Spirit* and the *Truth within*, in which *God* is worshipped?

R. W. After thou hast commended *R. Baxter*, our old Persecutor, thou say'st: *It hath been his Observation (viz.) that the Churches of the Independents and Baptists have been the source and spring, whence have flown the Generation of the Quakers.* And then thou contradicts him, and say'st; *For my self I have observed the contrary in these parts.*

Answ. Nay, the *Quakers* spring is from that *Fountain of Life*, which the *Primitive Church* was in, *Glory to the Lord God* for ever! who are built upon the *Rock* and *Foundation Christ Jesus*. And *R. W.* do'st thou say, That the *Quakers* sprung from the *Ranters* and *Grindletonians*? what *Babel* is this!

R. W. And whereas thou say'st: *Although some rotten Professors, or weak souls, though true, have been bewitched by these Soul-Witches, yet generally (where they have any Liberty) the National Church fills up their numbers.* } p. 14.

Answ. Here thou judgest others as well as the *Quakers*: but it is best to apply it to thy own *Spirit*, and to see thy self first, and your own *Rotten profession* at home. And where they have any *Liberty*, thou say'st; but we know thy *Spirit*, and the *New-England* *Priests* and *Professors*, that call *Light* *Darkness*, and persecute the *Truth*: that is it, you would not have to *Have Liberty*, and call it the *Soul-witches*; and therefore the *Soul-witches* thou may apply at home.

R. W. And thou say'st: *W. Edmonson boasted of their Numbers*
E c (viz.)

(viz.) *their Religion is so Easie, never coming near the Roots of Rotten Nature; but so wonderfully agreeing with it, and changing one Devil for another.*

Ans. If the Quakers have Changed one Devil for another, as thou say'st, they are changed from your Religion of New England, and them that upheld it, and from thee; then thou do'st acknowledge, that thou and the New-England Profession was a Devil, and the Independents, and the Baptists according to Baxter: but thy Fore fathers the Jews said, That Christ Jesus (our Lord and Master, whom we are Changed to) that he had a Devil, and by the Prince of Devils cast out Devils. And as for the Roots of Rotten Nature, that thou and you may apply to your selves, which your Religion is made up of, which thou would'st accuse the People of God withall, which are in the pure Religion, James 1, 26, 27. but thou hast manifested thy Religion with thy Unbridled Tongue. And W. Edm. did not boast of our Numbers, for that is the Abuses of thy Tongue: but we can praise the Lord through Jesus Christ, who adds to his Church daily.

R. W. And then thou say'st, Thou adorest the Infinite power, &c. that they were not ten thousand-fold more, &c. then they are: and then thou say'st, I can demonstrate, that if G. F. (for all their Hypocritical prating against Carnal Weapons) get a Sword (as Mahomet did) most of the Popish and Protestant and Pagan-world will easily be brought to dance after him.

Ans. This is from thy Evil Thoughts, and Cains Fear; G. F. and the Quakers abhor thy words. But this is your Condition in New-England; and because the People of God will not dance after them, therefore they have Hanged them, and Banished them, and Spoiled their goods. For the Lord and his Son knoweth, that Our Weapons are Spiritual, that he hath armed us withall; and if ever thou had'st set foot in the pure Religion, which the Primitive Church and the Quakers walked and walk in, thou would'st not say, It is so easie. But thou speakest Evil of that which thou knowest not, and utterest forth the malice and envy of thy heart. And we do pray to the Father to send forth Labourers into his Vineyard; and that is his Work and not Mens: and can praise the Lord at the Conversion of Sinners. And as for Hypocritical prating, that is thy own.

R. W. And thou say'st to M. B. Was there ever a Child of God in this world, but he was a Nazarite, separate from worldly persons, &c. as he comes to see them, and endureth not, that the Evil One should touch him?

Ans.

Ans. If this were your Faith and Practice both of *New-England*, and all our Old Persecutors, then we should be *One* with you. But have not all our *Opposites* both here and in *New-England* persecuted us for worldly *Maintenances*, which Christ nor his Apostles never did; who said, *Freely ye have received, freely give*? And if you could not endure the Evil One to touch you, then you would be a People free from sin.

R. W. And then thou makest a great Ramble, and call'st it *Considerations touching the Seperate Churches*: and say'st, *Hath not Gods Jealousie rag'd against the Jewish Whore-mongers, who defiled his first Bed?* and will he wink at the Christian Adulterers and Adulteresses either in worship or Conversation?

Ans. Nay: therefore hath the Lord sent forth his Servants to bid you *Repent*; whom you have persecuted: for you are fallen from the Tenderness you were in at first, that the Lord knoweth.

R. W. Thou say'st: *With what Conscience can I (a National Protestant) separate from my Father the Pope, or my Mother the Church of Rome, and my Brethren and Sisters the Papists, &c. and yet must not be a Christian for other Souls to see further degrees of that Separation necessary; I must bring up the foot of every mans Light, Sight and Conscience to my last.*

Ans. Here thou acknowledgest *The Pope to be thy Father, and the Church of Rome to be thy Mother*, and not the Primitive Church or *Jerusalem that is above, which is the Mother of us all*: but thou would'st bring all to thy dark *Last*; and so would every persecuting Spirit, and dark Conscience. And why do you talk of *Separating from your Mother or Father the Pope*, when you are found in their Spirit? but the Quakers would have every Man and Woman to turn to the *Grace and Light* of Christ Jesus, and not bring them into a *Form* without the power, as your *New-England* Professors have done. And we labour to bring all People to Christ Jesus; and if thou callest him the *Last*, thou hast given him a *New Name*: but the *New-England* Priests bring People to their *Last* and dark Conscience, as is manifest.

R. W. Thou say'st: *This is my main ground of my Controversy with the proud Quakers in themselves, and condemn others.*

Ans. This is false: for we tell them, the *Light* is their *Condemnation* that hate it. But we must walk in the *Light*, as Christ Commands, who hath enlightened us; by which *Light* we see you, where we have left you.

R. W. And thou say'st: *But they magnify (with the Papists and Ar-*

p. 15. } minians) *Cursed rotten Nature, their Converts and Profelytes have but a painted, Formal Repentance, Faith, &c. only if they can come to their Church, and Thou and Thee, and dis-respect all Superiors, then are they high Saints, and cannot sin.*

Answ. All these be *Lyes*, and it's thy own Condition. And as for the *Papists* and *Arminians*, they may answer for themselves: for *Repentance*, which is a *Returning* from Sin to the Lord, is not *Formal*, and the *Faith*, which *Jesus Christ* is the Author and Finisher of. And we do not say, *Such as can say Thee and Thou, are free from Sin*; neither do we say, that they are *High Saints*, that *dis-respect all Superiors*: for we say as the *Apostle* said, *We must honour all men*; and, *They that rule, are worthy of double honour*. And we do challenge thee, and all the *Priests* in *New-England*, and all our *Opposites* that thou hast quoted, to shew us, Where ever *Christ* or his *Apostles* for men to keep on their *Hats*, and say *Thee and Thou* to them, *dishonoured* them, and *dis-respected Superiors*? so, the ground of thy *Controversie* is false. And whether that is the *Honour* and the *Respect*, that they must shew to *all men*, and to *Superiors*, as to say *You* to a single Person, and put off his *Hat* to him? and whether this be the *Honour* from above? and whether the *Honour* the *Pharisees* looked for, was not some *Outward Gesture*, so distinguished from the *Christians Honour*? — And as for *Converts* of *Cursed Rotten Nature*, thou might have kept that at home: for the *Converts* that we own, are such as are turned from *Darkness* to *Light*, and from the power of *Satan* to *God*.

R. W. And whereas thou say'st: *This was the Heavenly principle of those many precious gallant Worthies, the Leaders and Corner-Stones of New-England, they desired to worship God in purity, according to those perswasions in their Consciences, which they believed God had lighted up.*

Answ. Here thou flatterest *New-England Persecutors*, who have drunken the *Blood* of *Gods People*, *Whipt*, *Banished*, and *Spoiled* their goods, because they would not follow their *Bloody Spirits* *Worship* out of *Truth*: for thou might have said as much for the *Spirit* of the *Church of Rome*. For the *Professors* of *New-England* have lost their *Tenderness*, that was first in them, and despised that *Birth-right*, *Esau-like*; and their *Written and Printed Laws* against the *People of God* are abhorred, and make their Names stink in *Europe*, yea, and in *America*. For thou wilt confess, *the Devil is a Murderer*, and *Christ is a Saviour*, and did not come to destroy mens *Lives*, but to save them: and therefore it is manifest, whose *Work* thy *Gallant Worthies*

Worthies and Leaders have done, and Thou, who art joyned in a Confederacy against God's People, uttering forth thy Lyes against them in a peaceable Government, where thou hast not power to Persecute them.

R. W. And thou say'st; They desired such for their Fellow-worshippers, as they (upon a Christian Account) could have evidence of to be true and real Worshippers of God in Spirit and Truth also.

Ans. The New-England-worshippers, and the Joyners with them, their Practice Evidenceib them in their Persecution not to be in God's Spirit, nor his Truth.

R. W. And thou bringest Priest E. B's. words, which saith [The Spirit of God doth not teach to judge before the time] and others say [Saints shall not judge, while they be upon the Earth.] And G. F. Answering saith, [But the Spirit did teach the Apostle to judge, and his Time was come; and he told some that they were of Old ordained for Condemnation, their Damnation slumbred not: and then it was their time to judge.] And because the Printer mistook, and put in [high] for [their] and [not] which should not have been in, but [then] which was the Printers mistake, therefore thou cryest Non-sense, &c. But (thou say'st) to the point: The great Jugler hath taught G. F. and his Foxians to out-face Death and Judgment, to keep the great Sessions, and call all the world to their Bar and Judgment.

Ans. Let the Reader see, if there be any such words in G. F's. Answer? but repeating of the Apostles words, that makes him to break out into such an Outrage and Gust (as he calls it.) Therefore was the Apostle a Cheat, or a Jugler, and out faced Death and Judgment, &c. because the Spirit of God did teach him to judge as before? And as for his terming of us like Mugleton with his Curses; when a little before in the same page he saith, A Cursed Rotten Nature are the Quakers Converts: and art not thou of the same Spirit as Reeve and Mugleton, who have been as great Enemies to the Quakers, as thou art?

R. W. And thou say'st: It's true, there is a Lawful judging, not according to the rashness, or pride (as the Quakers is) but according to the righteous Judgment. And say'st, The Spiritual man judgeth and discerneth all things, that looketh into the Cause and Nature of things, Times and Persons: but what is this to the Natural Death of all Man-kind?

Ans. Reader, hath G. F. mentioned any thing but the Apostles words? doth he mention the Natural Death of all Man-kind? or shewed.

shewed any *Rash Judgment* here? or called the *World* before the *Bar* of *Judgment*, as *R. W.* saith, who hath puffed out a great deal of *Air* about it, and when he has done, he beats it? But it seemeth he grants, *That the Spiritual Man judgeth and discerneth all things* (but who it is, and where he judgeth, he hath not manifested or declared) and yet he findeth fault with *G. F.* for saying so (page 80.) And as for *Pride* and *Rash Judgment*, he might have kept that at home, and not applyed it to the *Quakers*. And the Apostle said, *O Death where is thy Sting? O Grave, where is thy Victory? the Sting of Death is Sin, and the strength of Sin is the Law: but thanks be to God, who hath given us the Victory through Jesus Christ.*

R. W. And thou say'st: *I know, the Foxians will turn this*
 p. 16. } *Scripture, and that Golden Chain, Heb. 6. the first Christian*
 } *principles and Eternal Judgment into Mysteries.*

Ans. Here again thou wrong'st us. For we own *Heb. 6.* as it speaketh; and we do believe, they are *Mysteries* to thy *Lying Spirit*. For sometimes thou say'st, *we take them literally*; and now thou say'st *we turn them into Mysteries*: thus thou Contradicts thy self.

R. W. And that they now judge the secrets of Men by Paul's Gospel, *Rom. 2.*

Ans. Is there any such word in *G. F.*'s. Answer to *E. B. Priest?* For the Apostles words are, *In the day, when God shall judge the secrets of men by Jesus Christ, according to my Gospel*: and this thou wickedly applyest to the *Quakers* out of thy dark, airy mind, and then thou beatest the air.

R. W. And thou say'st, *Therefore by looking on a man* (to wit, the *Quakers*) *they can discern the Inward parts, what each person is.*

Ans. The least Child of God may easily discern, what thou art, by what cometh out of thee, what is in thy *Inward parts*. And doth *R. W.* think, that the Saints did not know one another's hearts, when they were of *One heart, mind, and soul, &c?* and were the *Epistles of Christ, &c.* written not with *Ink*, but with the *Spirit of the living God* in *flshly Tables of the heart? &c.* and God hath given his Church a *Discerning* with the same *Spirit* in our day, as he did in the Apostles.

R. W. And thou say'st: *The Lord is now come* (saith *Enoch*, and *Jude*) *in Ten Thousand of his Saints*; and now is the day appointed, in which God judgeth the world by that *Man Christ Jesus* [which *Man* they are] of which the Word of God hath approved, in that they are raised from the dead in souls and bodies to keep the *Eternal Judgment*: though thou say'st, *some of their young Schollars will not believe*

live it; but they spare not to own their High Court of Justice.

Ans. Where did'st thou ever read in any of the *Quakers* Books any such Language, that say, *the Quakers are the Man Christ Jesus*? this is thy *Forgery*: for let the Reader see if there be any such word in *G. F.*'s. Answer to *E. Bradshaw* in thy 15th. page? And thou say'st, *They are the Man Christ Jesus* (to wit, the *Quakers*) but hast shewed no proof for it: but how canst thou make the *Saints* to be the *Man Christ Jesus*? Yet for all thy *Lyes* we cannot deny, that *Christ is in us*, and has quickned us, which were dead in *Sins* and *Trespases* (as *Ephes. 2.*) and *Christ quickning our mortal bodies by his Spirit, that dwelleth in us, Rom. 8.* and by his Spirit we can judge of such a Spirit as thine is, by its fruits; whose Spirit is *Eternal*, which we received from *Christ*, which thou *Scoffingly* callest *High Court of Justice*. And *Christ* that ruleth in the hearts of his *Saints*, he giveth them a *Judgment* and *Discerning* to forsake the *Evil*, and cleave to the *Good*.

R. W. And then thou tells a Tale in *Hartfordshire*, and termest us, *Like a Company of Drunken Sots, that kept a Court there, and had like to have brought themselves to the Gallows.*

Ans. But this may fute thine own and the *New-England Spirits* best, that have been *Drunk* with the *Blood* of the *Saints*: the *Quakers* are clear from thy *Lyes* and *Slanders*. and they do not touch them. And thou shalt know *Christ* coming to *Judgment*; who will reward thee according to thy works.

R. W. Thou say'st, *That the Quakers confess, that Christ was a Real Man, as any of us, &c.* and thou say'st, *They could not give an account, what was become of him, at Newport.*

Ans. These are more of thy *Lyes*. For we tell thee, as we told thee, *He is risen, and at the Right Hand of God, Luk. 22, 6, 9. Act. 2, 25, 23. Act. 5, 31. Act. 7, 35, 36. Rom. 8, 34. Ephes. 1, 20. Col. 3, 1. Heb. 1, 3, 13. Heb. 8, 1. Heb. 10, 12. 1 Pet. 3, 22.* and if thou wilt not believe those Scriptures, thou wilt not believe us, where the *Man Christ Jesus* is: and yet *Christ* ruleth in the hearts of his *Saints*; and this is a *Mystery* to thee. And it's like he is not Come unto thee; for how should he? when thou art so Ignorant of his *Light*, which he lighteth every *Man* that cometh into the world withal: for how can any come to Repentance and be *Converted*, and hate the *Heavenly Light* of *Christ*?

R. W. And then thou runs on, and hast proved nothing, and say'st, *That their Pride, Scornfulness, rash Revilings, rash Cursings, Superstition, new Inventions, their Blasphemies and Hypocrisies, Inhumanities, Impudencies, &c.* are such ———

Ans.

Ans. This *R. W.* and his Fellow - Priests might have kept at home; for he hath made a great Noise with words, but nothing signified. Did not the *Patience* of the *Lambs* of *Christ* manifest otherwise, when they *Hanged* them, and *Burned* them, and *Cut off* their *Ears*, and *Whip'd* and *Banish'd* them? did they not suffer like *Lambs*? What was their *Reviling Languages*? why did'st not thou and the *Priests of Boston* Print them? for if they had *Reviled*, it's like we should have heard of it before now.

R. W. And thou say'st: — *such, that render them so far from being the High Saints and Judges of the World, that they fall under the Judgment of all sober and modest persons.*

Ans. Nay *Roger*, they must be such as thou and the *New-England* Professors are, that Judge us and not the *Modest* nor *Sober* persons neither in *Old England* nor *New*: and thy Judgment and the Persecutors Judgment toucheth us not. And the Apostle tells thee, *The Saints shall Judge the World*, 1 Cor. 6, 3.

R. W. [On *G. F.*'s Answer to *T. C.*] *If God please to appoint the*
 } *Words the Apostles used, to be still the Means of Con-*
p 17. } *version to the end of the World, that then he hath thrown out*
 } *himself? &c.*

Ans. What! can any come to *Conversion* with the words of the *Apostles* without the *Spirit*? may not all the *Wolves* in the World, false *Prophets* and *Anti-Christ*s get the *Sheeps-Cloathing* on the Outside, and use their tongue and say: *Thus saith the Lord and the Apostle*? like *R. W.* and those that would have cast out *Devils* in *Christ's* and *Paul's Name*? But doth not the *Apostle* say, *He that hath not the Spirit of Christ, is none of his*, Rom. 8, 9. and therefore how can any *Convert* any person with the *Apostles words*, and they having not the *Spirit of Christ* are none of his? I confess, *R. W.* and the *New-England-Priests* may bring them into a *Form* without the power; from such People are to turn away, as the *Apostle* saith to *Timothy*.

R. W. Thou say'st; *Is not this God's Covenant with Christ and all Christians, that his Word and Spirit should be in their Mouths to all Generations? Wo be to all these wild, frantick Inferences, which disjoyn and separate, what the Most-powerful and Wise and Holy hath joyned together.*

Ans. We witness, that the *Word and Spirit was, and is, and shall be in the mouths and hearts* (which thou hast left out, and can'st not endure to hear of it there) *of all true Christians to all Generations*; but what is this to *Convert People* with a *Means* without the *Spirit*
 and

and the power of Christ in their hearts to Salvation? But thou thinkest to joyn the holy Men of God's words with thy dark Spirit, which were not given forth from it: and wild frantick Inferences thou may'st keep at home. And we do not Dis-joyn the Word, nor the Spirit from the Scriptures; for it will own its own Words, and hath Unity with them, as thou falsly chargest us to Dis-joyn or separate: and all your Converting of people with the Saints words without the Spirit of Christ in their hearts, is but to make Profelites like Parishes.

R. W. And thou say'st: May there not be many Agents employed by one glorious Efficient? as in Moses building the Tabernacle, &c. and Abraham sending his Servant to Esponse a Bride to his Son, &c. Doth not rather this mad Soul throw out Abraham and Solomon, &c. yea his own brains (in a mad, proud frolick) all over-board together?

Ans. Because Moses builded the Tabernacle, and Solomon builded the Temple, and Abraham did such and such things, and Circumcised, therefore must all Christians do the same? yea, and without the Spirit, as Moses, and Abraham and Solomon was in? and thou that art without this Spirit, that they were in, art in thy Mad frolicks thou speakest of, and Throwest thy own Brains over-board, and not the Quakers, that would have people to be led with the Spirit of Christ to Conversion; who is the End of Solomon's Temple, and Moses Tabernacle, and maketh his People his Temple, &c.

R. W. And as for that of Paul telling the Corinthians, that they were Gods Husbandry and Building, &c. and as thou say'st, That Paul was a prime Husband-man, and a Master-builder, &c. and that they were Messengers, and Co-workers, and Labourers together with God.

Ans. We know this; but it was not without the Spirit of Christ: this was not Saul, when he was a Literal Professor, like you.

R. W. And Paul Preaching, the Lord opened Lydia's heart; and Philip Preaching, and the Lord opened the Eunuch's heart: and thou quotest John 14. for Barnabas, that a great Multiitude of Jews and Greeks believed.

Ans. What is all this to the purpose? All that have been, are, or shall be Converted since the Gospel's Ministration, are Converted by the Apostle's Words without his Spirit, as thou seemest to say, are they? for we know, that Philip, Paul and Barnabas were in the power and Spirit of God, and able Ministers of the Spirit. And thou bringest John 14. and Barnabas, that A great Multiitude, both of Jews and Greeks believed; and there is no such saying in John 14. for if G. F. had done so, thou would'st have cryed, Lame, Silly and

Non-sense ; but if the Fault was in the *Printer*, we have so much *Charity* as to over-look it. And then thou say'st ; *The Lord opened Lydia's heart* : Then it is not the *Apostles words* without the *Spirit*. And then thou bringest *Paul* planting, *Apollo* watering ; which we do believe, with the *Spirit of God*, and wrought those *Miracles* by the power of *Jesus* : but what is this to *Plant* or *Water* with the *Apostles words* without the *Spirit of Christ* ? for God giveth increase to them that are in his *Spirit*.

R. W. And thou say'st ; *G. F.'s. his throwing God over-board, and his own Reason and Sense.*

Ans^w. Thou hast not proved *G. F.* throwing out God ; this is *Blasphemy* to say, *That God can be thrown over-board*, who hast over-thrown thy self. But thou and the *Priests*, that would *Convert* people with the *Apostles words*, and leave out the power and *Spirit of God*, do but beget people into a *Form* without the power : and because *G. F.* saith [That they cannot *Convert* people without the power and *Spirit of God*, &c. though they may have the words of the *Apostles*] and the *Priest* saith [That they are *Converted* by the Words of the *Apostles*] and *G. F.* saith [In this they throw out the *Spirit* and power of God, by which the *Apostles* did *Convert*] and about this thou makest a great *Rail* against *G. F.* and say'st, *G. F.* is throwing out God over-board, and his own Reason and Sense ; and yet thou confessest, *The Lord opened Lydia's heart*, and *the Lord opened the Eunuch's heart* : so here thou *Contradict's* thy self. And we own God and *Christ*, and use their Words and the *Apostles* by the *Spirit*, that leadeth into all Truth, and do succeed them in the *Spirit* : and so are the *Living Stones*, and built up together in the *Church of God*, which *Christ* is the Head of.

R. W. Thou say'st, *There have been many Conversions to the*
 p. 18. } *Christian Name* in these parts of the world called *Christendom* :
 and then thou Instancest, *These* (Conversions) *the Papists brag to*
have effected in all the q. parts of the world ; and how these were brought-
in sometimes by the *Sword*, and sometimes by *Marriages*, &c.

Ans^w. How is it you *N. England* *Priests* & *Professors* would *Convert* the *Quakers* ? is it not by the same *Bloody Way* ? as Instance, *Whips*, and *Sticks*, and *Swords* ? and are not these the *Beast's Horns*, and the *Whore* from the true *Church*, and not *Christ's Wife* ?

R. W. Thou tell'st us of the *Waldenses*, and *Wickliviſts*, and *Hussites* in *Bohemia*, and *Lutherans* and *Calvinists*, &c. that came out from this *Bloody Romish Whore* (144000. *Virgin Protestants* thirsting after the *Blood of Christ* only for *Salvation*.)

Ans^w.

Answ. What is all this to *R. W's.* purpose, *That people should be Converted with the Apostles words,* and leave out the power and Spirit of Christ, according to *G. F's.* words to *T. C?* And *Roger,* why do'st thou cry out against the *Romish Bloody Whore,* when thou and the *New-England-Spirits,* that thou Commendest, are the same? for, where did ever *Wickliff* and *Huss* Hang any, or Cut off the Ears of any, as your *N. England Professors* have done? And you that would have us punished, are you like *Virgin-Protestants,* who thirst after the Blood of Christ for Salvation? what! can you both thirst after the Blood of Christ, and after the Blood of his people, as the *New-England Priests* have done?

R. W. And thou say'st, *The Father of Spirits has stirred up some Wittenesses in all Protestant-Nations, to Preach against Formal, National Conversions, and against the Formality and Prophaneness of the common Protestants.*

Answ. Then why art thou against *G. F's.* declaring against Conversions without the Spirit of Christ, and power of God, as he doth to *T. C?* hast not thou all along been Contradicting thy self? and fightest against that which thou here professest, like a *blind Man,* or one that doteth? And wast not thou Bragging a little before of the Church in *New-England?* and now thou tell'st of the *Papists bragging?* and are not all these (thou speakest of) *Formal Conversions,* brought into the words without the Spirit and power? for there is no true Conversion, nor Translation, but from Death to Life; and that is by the same power and Spirit of Christ, that the Apostles were in, and the Church in the *Primitive Times.*

R. W. And thou say'st: *The Formality and Prophaneness of the Common Protestants (all one in Life, and sometimes worse than the Papists) &c.*

Answ. *Roger,* thou and the *New-England-Priests & Professors* may take it, and apply it at home, and see, if you can find a place of Repentance; for yet you hate to be Reproved.——And as for the *One hundred-forty-four-thousand* spoken of in the *Revel.,* that sung the *New Song, &c.* which no man could learn, &c. which were *Undeified, &c.* which were *Redeemed from the Earth,* and which followed the *Lamb, &c.* is *R. W.* and the *New-England-Priests,* and our Opposites (that he bringeth) like unto these in the *Lamb's Spirit?* no such matter: for if they were, they would not Persecute, Imprison us, & Cut off our Ears for Visiting our Friends in the Prisons, and not bowing the Knee, and the Hat, and saying *Tou* to them; and Persecute us, because we could

not put in their mouths, and give them Maintenance. So, here they manifest, that they are of the *Earth*, and of the *Bloody Whore* that *R. W.* speaketh of : so, they are not of their *Purity* (which is spoken of in *Revelations*) neither in *Life*, nor *Doctrine*, nor *Worship*, nor *Church*, nor follow not the *Lamb*, who saith, *Freely ye have Received, freely Give.*

R. W. Thou say'st (after thou hast told a Story of the
 p. 12. } *Jesuites*) *The Pharisees, who by Land and Sea sent forth their*
 } *Emissaries to make Converts to God, &c.*

Ans. Is not this your own Work? seeing that *G. F.* saith, *Th. Coll.* hath thrown out the *Spirit and power of Christ*, which is to *Regenerate and Convert*; and say'st, *That you can no more Convert by the Apostles Words, then the Pharisees without the Spirit of God, and Power of Christ, that the Apostles were in?* and yet thou railest against *G. F.* for saying so. But hast not thou Contradicted thy self in saying, *How the Pharisees Converted?* when they in their *Conversion* opposed *Christ the Light?*

R. W. Thou say'st, *That Christ sent forth his Messengers with Glad News of a New Bargain or Covenant of God with the Sons of men, viz. It pleased the God of Heaven not to be thrown out (as this Fox frantickly barks) &c.*

Ans. Where doth *G. F.* say (if it be him thou meanest) *That God did throw out his Apostles or Messengers with the New Covenant and Glad Tydings, which Christ sent forth?* And hast not thou been barking against *Papists and Pharisees*, and *Formal Professors Converts?* and are not they brought into a *Form* of the *Apostles words* without the power? and into a *Profession* of *Christ* without the *Possession* of him, like you *Priests and Professors*, of *New-England?* And *G. F.* saith; *The true Conversion is by the power and Spirit of Christ*, [which *T. C.* leaves out] and so, do'st thou not see how thou Contradicts thy self? for were these *Virgins* (thou speakest of) *Converted* with the *Apostles words* without the *Spirit and power of Christ?* Dare any of the *New-England-Priests or professors*, or *R. W.* say, *That you are sent out Immediately by Christ, as the Apostles were?* nay, *Priests* will say, *They have No Call to this work to go Freely*: but they would find a *Call* to great *Benefices*.

R. W. And thou say'st: *For slighting of this Pearl, of this Glad News or Gospel published by God to the world by Writing, or Preaching, Professing, Suffering, &c.*

Ans. This is from a false Birth: for we slight not the writings of the

the Gospel, &c. nor the *Preaching, Professing* and *Sufferings* of the Apostles, but receive them with *joy in the Spirit* of God, &c. But it is you that *sight* them, that do not Obey them, and persecute with *Tongue* and *Hand* them that do obey them.

R. W. And thou say'st: *It hath pleased his Infinite Justice to Plough the world with Popery, a Religion (a Bastard-Christianity) suited, &c.*

Ans. Look thou and the *New England-Priests* at home, and shake hands with them *Roger*: and let *New-England* read their *Laws*, and read thy Book and theirs, and see, if you have not *Ploughed* worse then they these late years.

R. W. And as for thy saying. (*A Bastard-Christianity*) suited (*as the Quakers is*) to *Rotten Nature*, and fit to carry the world after them, as *Mahomet* and the *Pope* have done.

Ans. Nay *Roger*, you in *New England* have the *Weapons*, as the *Pope* and *Mahomet* have in your *Rotten Nature*, your practice plainly declareth it. For the *Quakers* *Weapons* are *Spiritual* and not *Carnal*, and therefore thou do'st abuse them, though it doth not touch them.

R. W. And thou tells of *Two great Worders in the world* (pretending to be *Christ's Messengers to the Nations*) the *Jesuites* and the *Quakers*: their faces look divers, but they both carry *Fire-brands* in their *Tails*, to burn up the holy *Scripture*, all truly holy *Christians*, &c. and thou say'st, *We are like Absolom Beautiful, and fit to play Soul-Thieves, and steal the hearts, &c. from the true David, the Lord Jesus Christ.*

Ans. Thou might'st have kept a great part of this at home, for we do abhor thy *Lyes*. For whom have we *wronged*? or whom have we *Burnt*? except it be the *Fire* of God's Word that is Entered among you, and burneth your *Esaü* stuff. And as for *Burning* the *Scriptures*, we abhor thy words: and did'st not thou say, *The Papi's Owned the Bible, and the Jews part of it?* and now thou say'st, *Thy Burn it?* how do'st thou Contradict thy self! But Gods *Living Free Messengers* we have been to *New England, &c.* but you have *Spoyled* our *Goods*, *Banish'd*, *Whip'd* and *Martyred to death*, and *Burnt* our *Books*, which quote a many good *Scriptures*. And as for *Absolom's Beauty*, you may look at home among your *Whited Walls*, and *fair Out-side Professors*: but they begin to look black with your *Murdering Laws*. And it's thy own *Spirit's* work to draw *Souls* from the *Lord Jesus Christ* with thy *Lyes*, as the *Old Serpent* drew *Adam* and *Eve* from God's Teaching: and you exceed *Samsons Foxes*, that carried *Fire-brands* in their *Tails*, for you have *Carried* them in your
Hands.

Hands, by which you have *Branded* the people of God. And we do Esteem the *Scriptures*, and the Practice of them better then you.

R. W. And thou say'st: *They are fortified with the Faces of Men, and the Hair of Women, like the Locusts, Rev. 9. such Pretences, and such Illuminations, and Appearances, and Assurances, and Confidences, and Feelings of Experiences, &c. that it is God's Infinite Power and Wisdom, &c. to preserve the Scriptures a Standing Record, of what the first Messengers and Churches, and first Doctrine, and first Christians were; or else the world would fall down and adore Images, &c.*

Ans. It is by the Lord's Power and Wisdom, that the *Scripture* hath been preserved; yet we see such that have the *Scriptures*, and fall down to *Images*, and others to the *Imaginations* of their own hearts, that are not in the *Spirit*, that gave them forth. And as for those *Locusts*, that came out of the *smoak* of the *Bottomless-pit*, let R. Williams and the *New-England* Professors keep that at home, & apply it and their *Experiences* at home: but as for the people called *Quakers*, it is that, which the Lord has wrought in them by his *Spirit*, and opened to them by believing in the *Light*; that so they are become Children of the *Light*, which you were and are Strangers to, and hate. And God hath Sealed us, and set his *Mark* in our *Fore-heads*: but your *Mark* is easily seen to be of the *Beast's*, that maketh War with the Saints. And did Abraham, and Isaac, and Jacob fall down to *Images*, before *Scripture* was written? for, as the Apostle saith, *None can call Jesus Lord, but by the Holy-Ghost*: and though some people have the *Scriptures*, yet they fall down to *Images*. But it is the *Holy-Ghost*, that brings them to fall down to God, and bow to Jesus their Lord, that leads them into all the Truth of the *Scriptures*, that brought the *Prophets* and *Apostles* to testify against them that Bowed to *Images*; yea, though they had the *Scriptures*, as in the days of *Jeremiah*, and *Ezekiel*, and other *Prophets*. And our *Experiences* and *Assurances* are of the Lords Christ.

R. W. And thou say'st: *Thou knowest, the Counsels of the Father of Lights are very deep; yea, the Revelation needs a Revelation, and the Prophets, and Canticles, and Daniel, &c.*

Ans. And thou confessest, this must be by the *Spirit* of God, &c. and in this thou confounds thy self, who hast been Railing against G. F. and the *Quakers*, who saith: T. C. hath left out the power and *Spirit* of God to Regenerate and Convert, and that the *Scriptures* cannot do this without the *Spirit* or power of Christ; and that it is the *Spirit*, that doth Convert both *Jews* and *Gentiles* to God: and this is the

Qua-

Quakers principle, according to Christs words; *I will send you the Spirit of Truth, that will lead you into all Truth*: as you may see in *John*. And so it is all this while, thou hast been Confounding thy self, and Beating the Air.

R. W. And whereas thou speakest, *How that Jews and Gentiles must yet enquire with Tears of Blood after the Blood of a Saviour*: sure they shall not awake out of their pits of Rot-tenness without some Means and Messengers, &c. } p. 20.

Ans. And yet these have the *Scriptures*, and are not *Converted*: and yet thou raillest against *G. F.* because he saith, *They cannot be Converted and Regenerated by the words of the Apostles*, but by the power and Spirit of God; and because that *G. F.* saith, That *I. K.* in saying [*The Scripture is the Means*] he throweth out *Christ* and *God*, the *Author* and *Giver* of Faith (as pag. 9). Yet now *R. W.* saith, *There must be a Messenger from Heaven to awaken Jews and Gentiles*; surely, this must be a *Spiritual Messenger* then: and here he Contradicts himself, and throweth down all his *Railing stuff* against *G. F.* as afore-mentioned. And yet *There is no Voice and Motion to be heard of Spiritual things within*?

R. W. And thou say'st: *Surely, there shall be no other Words in their Mouths, then what were in the Mouths of the first Messengers, and according to Christs prayer, &c.*

Ans. We answer, *Nay*; The very same Word and Words, both in thy and your Mouths, when you are *Converted* (if ever you be *Converted*) which now thou hast a *Form* of without the power; and *Haldest the Truth in the Unrighteousness*: and so that in *John* 17. and *Isa.* 59. and *Act.* 26. we own. And the *Apostles* which *Preached Christ Jesus*, said no other Words, then what *Moses* and the *Prophets* fore-told, *Act.* 26. That *Jesus Christ* should come according to the *Prophets*: and *He is come*, and hath given us an *Understanding*, and we are in him.

R. W. And thou say'st: *Therefore Fox and his Foxians, that tell us, They have all by the Spirit, and need no Record, are Thieves and Robbers, whom Moses and the Prophets, &c. and the Apostles abhorred to think of.*

Ans. *Moses* and the *Prophets* were led by the *Spirit* of God, and saw *Christ*, who fulfilled the *Scriptures* of the *Prophets*, &c. and the *Apostle* said: *No man knew the things of God, but by the Spirit of God*: are not the *Scriptures* the *Things* of God? And why do'st thou belie *G. F.* and the *Quakers* (if it be them thou meanest) and say'st, that they

they say, *They need no Record?* which is false: for *There are Three, that bear Record in Earth, and Three, that bear Record in Heaven, which they have need of.* And there is a Record of the Son of God, and there is a Record of John concerning Christ: John bore Record, saying, *I saw the Spirit descending from Heaven upon Christ,* Joh. 1. 32. 34. and the Father bore Record of the Son, Joh. 8. and God is the Record of his people, Phil. 8. Joh. 1. 5. 7. And there is a Record of the Old and New Testament, which we have the Comfort of: for we never read, that either Moses, the Prophets or Apostles did abhor the Spirit of God to be their Leader, and call them *Thieves and Robbers*: but those are *Thieves and Robbers* that do not hear the Voice of Christ, but climb up another way to know the Scriptures, then by the *Light and Spirit of Christ.*

R. W. And thou bringest I. Deacon, who saith [*The Enjoyment of Immortality is not, till they have put off this body: G. F.'s Fol. pag. 40.*] And G. F. answereth, That [*Immortality was brought to Light through the Gospel, and the Word of God: and Christ was in them, and was not that Immortal? And the Apostle saith: -- Christ Jesus, who hath abolished Death, and hath brought Life and Immortality to Light through the Gospel, 2 Tim. 1. 10.*]

R. W. (Upon G. F.'s words) saith: That G. F. affirmeth an Immortality (that is, *A Not-dying of the Soul and Body.*)

Ans. Now, let the Reader see, if he have not abused G. F.'s words? and whether he saith any such thing, or no? for Christ saith: *They cannot kill the Soul, though they may kill the Body.* Yet R. W. saith again, that the Quakers and others say, *All flesh is grass* (speaking of the body) and yet he saith, that G. F. affirmeth, *The Body cannot dye*: what Contradictions are these R. W.?

R. W. And whereas thou say'st: *As for the Body, the Quakers say, When the Soul is gone into God (yea, the Soul of Judas, as well as the Soul of Peter, as some of them say.) &c.*

Ans. But what some of them are, thou hast not quoted; though over and over thou maliciously speakest this in thy Book. Neither do I believe, that ever thou heard any of them say so (may be, some Ranters said so, which he Fathereth upon the Quakers,) for if thou had'st, thou would'st have quoted the Book, or have named their Names, as thou hast done G. F.'s. and belyest his words: therefore we have good ground to believe thou wrongest others. And thou usest many words to no purpose, about that what others say.

R. W. And thou say'st : *What-ever these Foxians bring* }
rightly fancy of no distinction between God and themselves, } p. 21.
their Light and his, &c.

Ans. This is a *False Charge*. For we make a *Distinction* betwixt God and our selves; for by his Gospel and Power *Life and Immortality is brought to Light* in us, by which we see over the Devil, that hath darkned us: so, *In the Light of Christ we see Light*.

R. W. And thou confessest, *That Christ hath brought Life and Immortality to Light through the Gospel* [In this thou contradictest I. D. the Priest] and say'st, *But this is but the joyfull Condition of the Souls and Bodies of the Godly, their Souls and Bodies raised up with Jesus to a spiritual holy Life in this world, and the Souls going to Jesus, and their Bodies sleeping in Jesus, &c.*

Ans. Here thou hast made a pretty good *Confession* in words, if thou knewest, what thou say'st. But how do'st thou mean, when thou say'st, *The Body sleepeth in Jesus*; and yet, *It turneth to Rottenness*? doth that which sleepeth in Jesus, *Rot*? And the Apostle saith: *Thou Fool, that which thou sowest, is not quickned, except it dye: and that which thou sowest, thou sowest not that Body, which shall be, &c. but God giveth it a Body, as it pleaseth him, 1 Corinth 15.* Thou confessest, *That Life and Immortality is brought to Light through the Gospel*, and because G. F. saith so, thou say'st, *He affirms an Immortality, that is, a Not-dying of the Soul and Body*: The Soul is *Immortal*; but G. F. doth not speak of the Body there.

R. W. saith: *As to this Immortality of G. F. all that can be known of his mind, is H. Nichol's and the Nicolaitans mad fictions and fancies of their becoming God and Christ.*

Ans. Reader, see, if there be any such words in G. F.'s Answer to I. D. that he should number us *with the Nicholaitans mad fictions and fancies*, as he calleth it; he had had better to have kept it at home, if this be his *Charity*. And this *Love*, that he hath to some of us, is not like the *Love*, that David had to *Absolom*, but more like *Ahitophel's*, (which thou speakest of) who neither *Loved David* nor *Christ Jesus*; this Spirit of thine cannot in *Sincerity*, that hath spoken so *Evil* of God's people.

R. W. And thou say'st: *I fear, instead of their fancied Immortality before the Grave, they will meet with a dreadful Mortality, or Death of Soul and Body to all Eternity.*

Ans. This thou fearest not for good, as thy words do manifest

Here R. W. confesseth Immortality in this Life; and yet he denyeth it unto us. } in thy 119. page. But do'st thou not say before, That the Souls of the Godly, going to Christ Jesus, &c. and now do'st thou fear, the Souls of the People of God, called Quakers, shall meet with a Dreadful Mortality, or Death of Soul and Body to Eternity? It's like thou would'st have it so: but

we tell thee, and all our Envious Persecutors with tongue and hand, That Christ hath brought Life and Immortality to Light through the Gospel; and our Souls rejoyce in him, and can magnifie God our Saviour, blessed be his Name for ever, Hallelujah! But Roger Williams, take heed, that which thou fearest of the Quakers, come not upon thy self; for it will be much, if it do not, for thou wilt find Misery, before thou dye, for thy hard speeches against God's People.

R. W. And thou bring'st I. M. which saith [The wise Heathen-Philosophers had a greater measure of Light in them - (which is the first Adam) then I can think any man hath now.]

And G. F. Answereth [Which sheweth, that he knoweth nothing of Christ, the Second Adam, the Quickning Spirit. He knoweth no New Creature; for they, who are in Christ, are New Creatures: nor None of Christ the Covenant of God, of Light, of Life, of Peace, who was Glorified with the Father, before the world began; which is beyond the first Adam: and hath shut himself forth, not to be as high as his Heathen-Philosophers. And many witness Christ In them, in this Age, as in the days of the Apostles; which is above the Heathen-Philosophers.]

And R. W. replyeth to G. F. and saith: It pleased God (in all Ages) to stir up the Spirits of some Men (as the Philosophers amongst the Greeks, &c.) to improve that Excellent Light of Reason &c. above other men.

Ans^r. What is this to the Light of Christ, in Opposition to the Second Adam in this Age?

R. W. And thou say'st, The Question then followeth: If p. 22. } this Light of Knowledge were Christ, as God, and King, and Mediator, why is it, that None of these Excellent men knew Nothing of God, nor Christ, nor Spirit, &c. but only of the first Creation? Can such a Court be kept, a Palace furnished, and such Royal and Heavenly Guests be Entertained, and no body know any thing of it? &c.

Ans^r. What are all these words to the purpose, but that thou grantest I. M.'s Argument, That the Wise Heathen-Philosophers had a greater

greater Light (which is the first Adam) then you, or any man can have by the Second Adam? if not, why do'st thou Oppose G. F? And thou confessest, that *All Jerusalem was moved*, and on an uproar, when Christ was born, or came to Jerusalem: and doth not the Apostle bid the Saints, *Beware of Philosophy? &c.* And the Apostle saith also: *Certain of your Poets have said, that we are of his Off-Spring (to wit, God's)* and *Act. 17. Then certain Philosophers of the Epicureans, and of the Stoicks encountered with Paul, and some said; What will this Babler say? and others said, He seemeth to be a Setter-forth of strange Gods, because he preached Christ Jesus and his Resurrection.* Now, if R. W. and I. M. have no more Knowledge of Christ, then these Philosophers, &c. in their Light of their Carnal Reasoning, (which was Darkness to the Light of Christ) they may give over talking of Christ. And these knew not God, nor Christ as King and Mediator, which is known by his own Light: and such Philosophers or others, if they did Know God or Christ, it was by his own Light. For that which G. F. doth affirm, is true, as concerning of Christ and their Knowledge in the New-Covenant: and Christ Enlightneth every man, that cometh into the world, as he is the Word, God, And the Spirit of man being the Candle of the Lord, he Enlightneth their Spirit, their Candle, by which they might see him, as he is: and as Christ saith, *No man knoweth the Father, but the Son, and he to whom the Son Revealeth him, &c.*

R. W. Thou say'st: *The utmost Reason of these Excellent Men (to wit, the Philosophers) it is known I say, that the Activity of the highest Reason in this world falleth short in two grand particulars. (And thou say'st) 1. As to the Creatures: for some of them must needs fall short, when Plato granted a Creation, and a kind of Father, Son, and Holy Spirit in the Creation of it. Aristotle pretendeth to see further then Plato and all his Arguments, and Asserteth, The World to have no Beginning nor Ending.*

Ans. What must we Infer from this, but that thou settest up the Knowledge of the Philosophers above thy own and others, and maintainest I. M.'s Principles and his Doctrine [That the wise Heathen Philosophers had a greater measure of Light in them, (which is the first Adam) then I can think any man hath now, saith I. M.] And are not these Philosophers contrary to Moses in Genesis, who said, *In the Beginning God Created the Heavens and the Earth?* and thy Philosophers, that thou bringest, say, *That the World had No Beginning nor Ending, &c.* and doth not this oppose Christ's words? and 2 Tim. 9. Be-

fore the World began? and *Tit. 1, 2.* Before the World began? And Christ saith, *The Harvest is the End of the World, Math. 13, 39, 40. Math. 24, 21.* Since the World began. Now, let R. W. and the Philosophers read these Scriptures, and see what work they are making about their great Knowledge? but if any of them did know the Father, and the Son, and the Holy Spirit, they knew it by the Spirit, and had it by Revelation, as some of the Heathen had: but it's very like, that Many of the Heathen-Philosophers had more knowledge in the Creation, than R. Williams. — And then thou goest on & tellest what the Philosophers say of the Sun, and of the Globe, &c. but we tell thee, the Scriptures are a better Book, than their Books concerning God and his Son, and his Creation.

R. W. And that which Paul speaketh, *Rom. 1.* thou say'st, That by the Creation some come to know, there is an Eternal Power and God-head: and thou say'st, that Paul tells us, the World by wisdom knew not God, which must be Expounded (or else swallow a Contradiction, as the Quakers guise is), &c.

Ans. Thou can'st hardly speak without Railing. For these Scriptures (*1 Cor. 1.* and *Rom. 1.*) need no Expounding; for they are plain, as they speak: for its true, That the world by their wisdom knew not God. Some knew the Eternal Power and God-head: for the Apostle saith, Because that which may be known of God, is manifest in them, for God hath shewed it unto them; though they glorified not God, &c: so with This of God in them, which God had shewed unto them, they knew Him, and his God-head and his Creation, *Rom. 1, 19, 20.* So, the Guise thou may'st apply to thy self, who hast left out That of God, which he hath shewed unto people, who was their Teacher. Are these the wise Philosophers of R. W. and I. M. that have more Light than any man now, that say, The world hath No Beginning nor Ending? and is this your Court and Palace furnished with such Heavenly guests? &c. but to know God and Jesus Christ, that he hath sent, is Eternal Life. And then thou confessest, That a Natural man cannot perceive the things of God; and yet, The Philosophers had a greater measure of Light, than any man now?

R. W. And thou say'st, Tet this Foolish man maketh every
 P. 23. } mans heart in the world a Court of Heaven, a thing which all men
 } may abhor to think of: and yet thou confessest, That there is that
 of God in the Children of Disobedience and Reprobates. (*Appen. p. 5.*)

Ans. But let the Reader see, if there be any such words in G. F.'s Answer to I. M. as, The Court of Heaven is in every mans heart? But

for

for all R. W's. Railing, we cannot deny Christ's Doctrine, who said, *The Kingdom of Heaven was in the Pharisees: and Christ enlighteneth every man, that cometh into the world, Joh. 1.* And it's very like, thou do'lt *Abhor to hear or think of this, whose Foolish heart is darkned, and thy Wisdom is Enmity, bating God himself, as the Scripture concludes, which thou may'lt apply to thy self.* Yet we believe, Christ hath *enlightened thee, which will to be the Condemnation of them that hate it.*

R. W. Thou say'lt: *Moses built the Tabernacle, and Noah the Ark, and Solomon the Temple, &c. which thou confessest, were the gifts of God to them.* Then thou callest them the *Excellent gifts of Nature, that reach not Heavenly and Spiritual things, and say'lt, What are all these to the Enlightning of my soul with my Natural, Undone and Darned Condition? to a sight of Sin as Sin? &c.*

Ans^r. Noah by Faith builded the Ark (as in Hebrews) and Moses saw Christ the great Prophet; and God spake to Solomon and David, who saw Christ, and called him Lord: and if thou do'lt confess, that this was a Knowledge beyond the Heathen-Philosophers, yea, and such as said, *The world had neither Beginning nor Ending, then thou hast overthrown thy own words, which thou hast been opposing G. F. withall.* And was it by a Natural gift, that Noah built the Ark, and Moses the Tabernacle, and Solomon the Temple? was it not by the Faith and Command of God? were these done with Natural parts and good Education, as thou speakest of? how dark art thou in the Scripture! — And the Temple, and the Ark, &c. were Figures of the things of the Law, which Christ is the substance of, who enlighteneth every man, that cometh into the world: and thou art as dark about Christ, that enlighteneth every one that cometh into the world, as thou art about the Temple, who callest them Excellent Natural gifts in Noah, Moses and Solomon.

R. W. And thou goest on, and say'lt, *What are these to a sight of my utter Inability to pay (or all the Creation for me) one farthing to God's Justice, &c?*

Ans^r. It's Christ, that hath Shed his Blood, and Tasted Death for all men, and Enlightens all men; and he is above the Heathen-Philosophers in the first Adam: and so, all must believe in him the Light, (who hath enlightened them) for Life and Salvation. And many more slighting words there are in thy pretended Answer, which are not worth mentioning. And how do'lt thou Magnifie the Gifts of God to many, whom thou say'lt, neither thou nor G. F. is worthy to hold

hold the Candle to; when thou art setting up the Wisdom of the Hea-then Philosophers, with the Light in them (which is the first Adam) above, then any man hath now (as I. M. thinketh)? And what is this to know Christ and the New Creature, and he the Quickning Spirit, and the New-Covenant? for they that Magnifie Christ, will do as John did, Bear witness to Christ, who enlightens every man that cometh into the world.

R. W. And thou say'st: Who knoweth not, how full the world is of Admirable men and women, that are not Christians? and yet what a base Esteem hath this proud Spirit of all men, yea, of all Christians too, that dance not after his foolish pipe, &c.

Ans. Here thou abusest G. F. and the Quakers again (if it be them thou meanest) who hold forth the Universal Love of God to all Man-kind through Christ Jesus, who shed his Blood and-dyed for all, and enlightens all, and his Grace hath appeared to all: and we exhort them to Believe in the Light, that they may become Children of the Light. And the Grace of God will teach them, and bring their Salvation, if they do not turn it unto Wantonness: and do'st thou call this sound Doctrine Foolish Pipe?

R. W. And whereas thou bringest I. M.'s words [The Prophets are more certain, then any other Revelation.] And G. F. Answers
 P. 24. } " [Was not the Son of God Revealed? &c. and did not he
 " Come in the Volumn of the Book to do the will of God? and so
 " they that had the Prophets and the Law (to wit, the Jews) knew not
 " the Son, &c.] And R. W. Answereth and saith, To pass by G. F.'s
 Un-English and Non-sense, &c.

Ans. It's like, this may be Non-sense to him, though there may be some fault in the Printer; but Charity would have past this by, as I have often done in R. W's. Book.

R. W. And thou say'st, that G. F. knoweth not, that the Question is not here, whether Christ be the End of the Law and the Prophets? &c. and whether Christ was not more Revealed at his coming? &c: but whether the Written Word of the Prophets, of which Peter speaketh; be not a more sure word of Command and Comfort to us, then any now to be expected? &c.

Ans. I. M. says, The Prophets are more certain, then any other Revelation; and what is this to R. W's. Questions? And I say, Christ being revealed, which is the End of the Prophets and the Law. &c. He is a More and a Certain Revelation, &c. for he is the Salvation and the Foundation that the Law Typed forth, and the Prophets Prophefied
 of

of; for he is the Substance. For many may have the *Law* and the *Prophets* in words, as the *Jews* had, and not receive the great *Revelation* of *Christ Jesus*: and many have the *New Testament* of the *Apostles* and *Christ*; but *Christ* says plainly, *None knoweth the Father, but the Son, and to whom he Revealeth him*, though they may have the *Prophets*, like *Jews*, and know him not.---But thou say'st: *But whether the Written words of the Prophets, of which Peter speaketh, be not a more sure word of Command and Comfort to us, then any now can be expected?* What is this to the *Revelation* of the *Son of God*? And thou wrongest *Peter's* words; for *Peter* saith also: *We have a more sure word of Prophecy, (not of the Prophets, as thou hast thrust in) whereunto you do well, that you take heed unto, as unto a Light that shineth in a dark place, until the day dawn, and the day Star arise in your hearts.* And is this *Sure word* of the *Prophets* of *Command and Comfort* to you, more then any can be expected? what! do'st thou not own *Christ* the *End* of the *Prophets*, a greater *Comfort* and a *Revelation* then the *Prophets*, who is the *Foundation* of the *Prophets* and *Apostles*? But what *dark place* is this, that the *Light* shineth in, that people must take heed unto, until the day dawn, and the day *Star* arise in their hearts? for we say, that all the *Prophets* of *God* did fore-tell of *Christ*, which the *Apostles* and *Peter* preached, *Christ* the *Fulfilling* of them, praised be his Name for ever!

R. W. And thou say'st, *That God called his Mind his Word, his works his Word, his writings his Word, and his Providence of Mercy and Judgment his Word in a way of Condescension to our Capacity, &c.* And this thou comparest with *Rulers* and *Masters of Ships* word, &c. or *Records* and *Deeds* with *Hands* and *Seals*, &c. And then thou say'st, *The word of God in the mouths of the Prophets, written for after-generations, &c.* and then thou tellest, *that the Jews have their Talmud, and The Turks their Alcoran, and the Pope his Decretals, and the Protestants the Written Word or Scriptures.*

Ans. Thou hast made many *Words* here, if *God's Work* (his *Creation*, &c.) be his *Word*, and if *Scriptures* (which signifyeth *Writings*) be his *Word*: and thou confessest, the *Word* was in the *Prophets*; which is true, none opposeth that. But the *Scriptures* of *Truth* are called the *Words* of *God* (as *Exod.* 20. and in the *Revelations*) and *Christ* calleth them *Words*, *Joh.* 5. 47. And if any man hear my *Words*, *Joh.* 12, 47, 48. 14. 23.---*John* 15. 7. *My Words* abide in you: *Jer.* 5. 14. *I will make my Words in thy mouth fire.* *Isa.* 51. 16. *I will put my Words in thy mouth.* And *Job.* 42. 7. *After the Lord had spoken*

ken all these Words. So here you may see, they are called the Words of the Lord; and Christ's Name is called the Word of God. Now the Apostle saith, *Through Faith we understand, that the worlds were framed by the Word of God*; but where doth R. W. prove, that God's Works are called his Word? he hath given no Scripture for this. And why do the School-Masters make Books for Children, and tell them, that *Scriptures* signifies *Writings* (as in the *English School-Master*, and other Books)? and you say, *They are the Word*, and give them the Title, that belongeth to Christ: and why cannot you give them the Title, that the Holy Men of God gave to them, which gave them forth, who called them the *Holy Scriptures of Truth*? And thou needest not tell us, *What the Pope, and the Jews and the Turk have*: and the *Jews* had the *Scriptures of Moses and the Prophets*, but would not receive Christ the Word.

p. 25. } R. W. And thou tellest of a written Pardon, sealed with a broad Seal of a King or State, and say'st; *What a fancy is it for a Condemned wretch first to hearken to a Pardon within, to a King within, a Writing within, a Seal within, and to slight the true Pardon in the King's way to be Conveyed from without to the Mind and Spirit within? and to lose his pardon and deliverance, as thousands of poor cheated souls must do.*

Ans. The King's written Pardon to Condemned men setteth them free, but the Written in Scripture doth not set men free, nor Pardoneth mens Sins and Trespases: but it is Christ, that dyed for their sins, and shed his Blood for them; and this the Scriptures testifie of, that he hath purchased them with his Blood, and he is the Offering for Sin. And if the written Scripture be the Pardon of Sin of the Condemned World, as the King's written Pardon is for Condemned persons, then all that have the Scripture, have their Pardon by thy meaning: but pag. 64. thou say'st, *The Scriptures avail nothing, without the Spirit of God set it home upon us*; so here thou contradicts thy self. And Christ saith, *Search the Scriptures, for they testifie of me, and in them you think to have Eternal Life, but you will not come to me, that you might have Life*. So the Life is in Christ, and he that hath Christ, hath Life; and they that have not him, have not Life: and they that have not the Spirit of Christ, are none of his, though they may have the Scriptures. And they who had their Garments made white, it was by the Blood of the Lamb, and not by written Pardons: and they that are the true Believers in Christ the Light, and are in the New Covenant, as Heb. 8. he blotteth out their Sins and Trespases, in whom

whom God writeth his Law in their hearts. And 1 Cor. 15, 3. Christ dyed for our Sins according to the Scripture: so it is not a written Pardon, though the Scriptures declare this. And Christ dyed for the Ungodly, Rom. 5, 6. Christ dyed for us, 1 Thes. 5, 10: So he it is that Pardoneth. And the Apostle said, *This is a faithful saying, and worthy of all Acceptation, that Christ Jesus came into the world to save Sinners, of whom I am chief*, 1 Tim. 1, 15. so it is God and Christ, that doth Pardon and Forgive Sin, Col. 2, 13, and Luk. 5, 20: and they that witness this, their Sins are forgiven them. For the true Believers are Sealed with the Spirit of God (and the Spirit of God is within) and hear the Voice of Christ their Shepherd, *Thy sins are forgiven thee*; and so have their Testimony of pardon within: and so come to be built upon Christ the Rock and Foundation. So it is one thing to have the Writings, and another thing to have the Seal of the Spirit of Christ, as they had that gave forth the Scriptures: and they that are Sealed with it, have the comfort of God and Christ, and the comfort of the Scriptures, &c.

R. W. And thou bring'st R. H. which saith [*It is against the Light of Nature for Women to preach, &c.*] And G. F. Answers R. H. "and saith [Contrary to the Apostle's Doctrine, & the mind of God "and the Prophets, who said, *God would pour out of his Spirit upon "All Flesh, and his Sons and Daughters should prophesie*. So that he is "a Limiter of the Holy One, & a Quencher of the Spirit, & in Darkness: and this is above the Light of Nature.] And R. W. Replyeth and saith, *What is the Light of Nature, but that Light, in which every man cometh into the world with (as the Quakers speak) which differeth from the Light of Beasts, &c.*

Ans. What is this to G. F's. Answer? for G. F. and the People of God in Scorn called Quakers (which thou in Scorn callest Foxians) do not say, That the true Light, which is the Life in the Word, which enlighteneth every man that cometh into the world (which is a Light to be revealed to the Gentiles; as Simeon speaketh) is a Natural Light, or Light of Nature. For this is the Super-Natural and Light from Heaven, which John speaketh of in the Scripture; and as God said, *I will give him for a Covenant, and a Light to the Gentiles, and he shall be my Salvation to the ends of the Earth*: and where doth John or the Apostles call the true Light (which is Life in the Word, which Lighteth every man that cometh into the world) a Natural Light or Light of Nature? And then thou goest on, and tellest a great Tale of the Natural Light in man, which is nothing to the purpose to G. F's. Answer.

R. W. And then thou say'st: *It's true, that in Religions and*
 P. 26. } *Christian matters there is no respect of persons with God, as of*
 } *man before the woman: otherwise then to Order Natural and*
Civil. And thou say'st: It's true, the Wisdom of God preferreth some
Women before thousands of men, &c. as Lady Jane and Q. Elizabeth,
&c. And (thou say'st) Christ appearing to Mary Magdalen, and other
Women, and sending them to carry the first Tydings of his Resurrection
to his Apostles, &c. and Mirjam and Huldah, &c. Prophecying before
Christ's coming: and at his coming (according to Joels Prophecy) his
Spirit on his Daughters as well as his Sons, &c. & yet this favour of God
towards Women destroyeth not the Order, which the God of Order or
Nature hath set in those Bounds, Limits and Distinctions between Male
and Female, &c. Though the Holy Scripture were silent, yet Reason
and Experience tells us, that the Woman is the weaker Vessel, that she
is more fitted to keep and order her House, &c. And the Lord hath given
a Covering of longer hair to Women, as a sign of covering Modesty and
Bashfulness, Silence and Retiredness, and therefore not so fitted for
Manly Actions and Employments.

Ans^r. Here doth not R. W. contradict himself? Though the A-
 postle doth say, *That the Woman is the weaker Vessel; and it is so*
known: yet is not Christ and his Spirit as strong in the Female, as he
is in the Male? For thou say'st, There is no respect of persons with
God, as the Man before the Woman; and God preferreth some Wo-
men before thousands of Men, as Lady Jane and Q. Elizabeth, and
Deborah: and yet thou say'st, Women are not so fitted for Manly
Actions and Employments; These were Manly Actions, and Godly
of Q. Elizabeth and Deborah. &c. And then thou say'st, She being
the weaker Vessel, she is more fit to keep and order her House and Chil-
dren, &c. in Silence and Retiredness, &c. but in this thou confound-
est thy self; for these were Fitted with Manly Actions: and Mary
Magdalen, and other Women that first declared the Tydings of the Re-
surrection of Christ to his Apostles, those were Godly Actions. Nei-
ther was Mirjam and Huldah forbidden in the time of the Prophets,
nor Philip's four Daughters in the time of the Gospel; neither did any
say to them (as R. H. doth) It was against the Light of Nature for
Women to Preach. And the Spirit of God, by which these Famous
Women were led then and now, doth keep Gods Order and Distincti-
on in the Sex of Male and Female; and they know a time to speak,
and a time to be silent: and it teacheth them Modesty, and to know
the Fruits of the good Spirit, which leadeth them to Prophecy.

R. W.

R. W. And thou say'st, *Therefore, because of Joels Prophecy, or because we must not limit or quench the Spirit, as G. F. saith, there is no ground in Gods ordinary course of Nature to permit Women to pretend to be Apostles and Messengers to the Nations, or Preachers and Teachers in the publick Assemblies.*

Ans. And Reader see, if he hath not abused *G. F.*'s words, who bringeth the Apostle's, and the Holy Mens Doctrine. I say, All those that *Quench* the Spirit, and hate the *Lighe* of Christ, and have the *Form* of Godliness, and deny the power, they are to be turned away from; they are not *Fit* to preach neither in *Nations*, nor in publick *Assemblies*: but those that are led by the Spirit of God, *Male* or *Female*, are not to be *Limited* and *Quenched*.—And were not *Mirjam* and *Huldab* Prophets in the *Assembly*? and to whom did *Philip's* four *Daughters* Prophecie? and did not *Mary Magdalen* Preach Christs Resurrection to the *Assembly* of the *Apostles*. And the Apostle saith, *Every Woman that Prayeth and Prophecieth with her head Covered, &c*: where did these *Women* Prophecie and Pray, if not in the *Assemblies* of the *Corinthians*? *1 Cor. 11.* And yet *R. W.* (in his 140. page) justifieth a *Baptist-Woman* (she being his Brother's Wife) her Loud speaking or Preaching in the *Assembly* at *Newport* at the End of the *Dispute*, she saying; *R. W.'s* words shall judge you at the *Last day*. So he Contradicts himself.

R. W. And thou say'st: *Because we find no such Commission (to wit, Women-Messengers and Speakers in Assemblies) given by Christ Jesus, or any such practice amongst the first Believers.*

Ans. What! No such Commission given by Christ? had not *Mary Magdalen* and other women Commission? and such as Prophested? as *1 Cor. 11*: and *Phebe*, a Servant to the Church? and *Priscilla*? do'st thou not Contradict thy self here again? And thou sayd'st before, *A Woman was not so fit for Manly Actions*; and yet thou bringest *Lady Jane & Q. Elizabeth* whose Actions were Manly & Godly: and do'st thou not Contradict thy self here again? for thou do'st not make a *Distinction* of *Women* here in this Head.

R. W. Thou say'st, *The Lord hath set a preventer, &c. with the Reasons to the Corinthians, and to Timothy to Answer those Scriptures with a slam, viz. That Eve the Transgressor, and Women that be Tatlers, are forbidden, and the Woman Jezabel, &c. And, } p. 27. why may not Women be Lord Mayors, and Bayliffs, and Sheriffs, &c. and Generals and Commanders, &c.*

Ans. What is this to the purpose? because *Eve the Transgressor*, and *Tatling women* and *Jezabel* are forbidden to *Teach*, doth the

Apostle forbid *Sons and Daughters to Prophecy*? doth not the Apostle Preach to the *Jews of Sons and Daughters Prophefying*, which was the practice among the true Believers, though not among you? And do'st not thou say, *There is no Respect of persons with God, as of man before a woman*; and yet thou say'st, *The Lord hath set a Preventer to prevent the Women of such unnatural boldness*? and Eve in *Transgression*, and *Tatling Women* and *Jezabel*, that disobey the Lord; such are *Forbidden*; for, are they like to exercise the Office of the *Spirit of Prophecie*? — And *Women-Mayors*, and *Bayliffs*, and *Sheriffs* (as thou Scoffingly bring'st) what is this to *Sons and Daughters Prophefying*? for thou darest not say, but that *Deborah* and *Q. Elizabeth* were *Commanders and Rulers*, which the Lord called them to: which is not very common to *Women*. And *R. W.* why had thy *Sister* such *Unnatural boldness to Preach so loud*, and pass such a Sentence without thy *Reproof* at the end of the *Dispute at Newport*? which *Unnatural Boldness* thou hast justified, and put her in *Print*:

R. W. And thou say'st: *That Reason, that the Spirit giveth to the Corinthians for the Vailing of Women in publick Assemblies, maketh much more for their Vailing and Silence in matter of Prophefying and Praying, &c.*

Ans^r. The Apostle saith no such thing, (*1 Cor. 11.*) that women should be silent either in *Praying or Prophefying*, but he sheweth them, how that they were to *Pray and Prophecie Covered*: and therefore thou wrongest the Apostle and the Scripture in saying, *It maketh much more for their Vailing and Silence in matters of Prophecy, and Preaching and Praying*. For the Apostle there maketh a distinction of men and women exercising their gifts, and the *Man praying Uncovered*, and the *woman praying Covered*: he giveth the Reason, and explaineth it himself to him that hath an Ear.

R. W. And thou tellest the world a Story of *Two Maries*, that came from *London*, and bid thee *Repent, and Harken to the Light within*, &c. And thou askest them the ground of their *Travel and Employment*; and they alledged *Joels Prophecy, &c.* And thou say'st, *These Women animated the Sea-men to Fight, and Prophefied, that an hair of their head should not perish*; and then thou say'st, *They were slain, and Tydings came on this whole matter, &c.*

Ans^r. But *R. W.* who told thee this Story? for their Names thou hast not declared to the World. And if *Two Maries* did bid *R. W.* *Repent, and hearken to the Light of Christ within him*, he standeth in need enough of it; for had he *Repented*, and come to the *Light of Christ*, he would have been out of this *Evil work*. And as for his
say-

saying, the two *Marys* told him the ground of their Travel, they alledged was Joels Prophecie: and this is like unto that, *They Animating the Sea-men to fight, &c.* but these are *Scoffing* words, which do not become an *Old Man*, much less a Christian, to tell such Stories to the world.

R. W. And then thou say'st; In some extraordinary Case, as in *Abraham's Case with Isaac, &c.* but we must not tempt God. But if God hath poured out his gifts of Knowledge and Utterance upon some women more then others, they have three large Fields to walk in mentigned in the Scripture, (viz) Of their Instructing their Children. (2.) As occasion justly calleth them from home, of Instructing other women, especially the Younger. (3.) Of confessing boldly the Name of Christ, when he suffereth Tyrants to bring persecution on them.

Ans. Are these the Large Fields the Scriptures mention for Sons and Daughters Prophefying? and must it be the Occasion, and not the Spirit, to cause the Elder women to Instruct the Younger, as Occasion calls them from home? and is it not their Duty? and do'st thou make this a Comparison with Abraham in the Case of Isaac, as thou say'st? surely no; for it is the Duty of all Christian Women in their Families, To instruct their Children. But what is this to Daughters Prophefying? for did not *Priscilla* Instruct *Apollo* as well as *Aquila*? and doth not the Apostle speak of Women that Laboured with him in the Gospel? (*Phil. 4*) and were these only their Families, or as occasion justly called them from home? Did *Mary Magdalen* and other Women preach Christ's Resurrection, As occasion called them from home, or as Christ sent them? and did not they confess and preach Christ at other times, as well as in times of Persecution? and all true Christian Believers; that Believe in the heart, with the mouth they will make Confession unto Salvation, *Rom. 10.*

R. W. And thou bringest *T. H.* that faith [The Sight of the God-head without Faith in Christ, is the foundation of all false } p.28.
Worships.] And *G. F.* Answers to *T. H.* [Can any see the }
" God-head, or have a sight of the God-head, and not see Christ, and
" have Faith in Christ? and who hath Faith in Christ; do not they see
" the fulness of the God-head, and dwell in Christ? And were not their
" minds turned To that of God in them, which declared the Invisible
" things of him from the Creation of his Eternal power & God-head,
" which the Apostle found fault withal, &c. *Rom. 1*? let all Examine
" and Judge, & Read the Scripture and try.] — *R. W.* Replyeth to
G. F. and faith, I have conversed with all the Indians of New-Eng-
land, &c. and I have read *Rom. 1.* often, and I find, that first there

is generally in all Man-kind in the world a Conviction of an Invisible and Omnipotent, and Eternal Power and God-head : and thou say'st, That this Conviction doth arise from the Creation, &c. And then thou tellest what men hold, &c.

Ans. Do'st not thou here speak contrary to the Apostle's Doctrine? for doth not the Apostle say, *Because that which may be known of God, is manifest in them, and God hath shewed it unto them?* why do'st thou speak contrary to the Apostle's Language, and say'st, *It riseth from the Creation?* And must not that, which *Is general in all Man-kind in the world, be the Spirit of God, which Convicteth them of the Invisible and Omnipotent, and Eternal Power and God-head?* (and yet thou say'st, *There is no Voice nor Motion to be hearkned to in Heavenly things, in matters of Super-natural Light.* p. 83.) for the Apostle saith, *That, which may be known of God: so it is Of God, which God hath shewed unto them;* therefore God will Judge the world in Righteousness, who acteth contrary to that, which he Sheweth them, Rom. 1, 19.

R. W. saith, *I find not, that every man or men (by all their Natural Light or Wit, or Christ within) could find out, how the world, or himself, man or woman were Created; though J. Naylor telleth us in Print, that if never a Letter of the Scripture had been writ, yet their Spirit could tell them all things.*

Ans. We do believe thee, that thou and All men in their Natural State, or Natural Light cannot find out the worlds, nor how they were made, &c. because that Solomon saith, *The world is set in thy heart, &c. Eccles. 2.* And whereas thou say'st, *Nor the Light of Christ within;* In that thou speakest Ignorantly: for the true Light of Christ, which is Life in the Word, by which All things were made, this Light, that shineth in their hearts, giveth them the Light of the Knowledge of the Glory of God in the Face of Christ Jesus the Word, by whom All things were Created. — And as for J. N's. saying, that *If they had not had the Scripture, yet the Spirit of God teacheth them all things;* and why not? Did not the Spirit of God teach them all things, that gave forth the Scripture? and is not the Spirit of God the same, which led the holy men of God to give forth Scriptures, which the Holy Ghost now leads into the Truths of them? — And the Apostle saith, *By Faith we understand, the worlds were made by the word of God, &c. Heb. 11.* and so by the same Faith it is understood now: in the same Faith Moses describeth it, who saw him that was Invisible, and saw Christ, who is the Author and Finisher of this true

Faith;

Faith; which *Faith* thou and the *New-England-Priests* are erred from, as is manifest.

R. W. Thou say'st, *All men confess, that the Will or Mind of God is pure; and, as they could come to know it, it is to be adored and kept and observed: and that it was ever, and is wickedness to sin against it.*

Ans. Then must not this be the pure Spirit of God, that maketh them to confess to his pure Will or Mind? and to confess, that it was ever sin and wickedness to sin against it?

R. W. And thou say'st, *None (for all the Light and Spirit in every one) could ever find, how Sin, and Death and Sorrow came into the world? nor how such Inclinations and Dispositions of sin came into themselves?*

Ans. Then thou art out of the *Faith*, and *Spirit* and *Light*, that *Moses* was in, and the *Apostles*; for the *Apostle*, that turned people from the *Darkness* to the *Light of Christ*, Explaineth it (*Rom. 5.*) And do'st not thou think, that he saw it with the *Spirit of God within*, and the *Light of Christ which lighteth every man*, that cometh into the world? and that *Moses* did not see it with the same *Light of Christ*, and the *Spirit of God*, because thou say'st, *None (for all the Light and Spirit in every man) could find it?* And such that did understand *Visions and Dreams*, and the *Scriptures*, &c. it was by such, as *Obedyed the Spirit of God*; and the *Spirit of God Revealed* such things to them.

R. W. And further thou say'st, *Thou findest in all Men a Conviction, that God is just and powerful, and doth bring Plagues and Punishments upon persons for gross sins, as Adultery and Murder, &c.* } p. 29.

Ans. And before thou confessest more General, *That it was ever, and is wickedness to sin against it (to wit, the Mind of God, pag. 28.)* And will not this Teach them to Resist the Devil, that Teacheth them to Forsake sin? and will not that Teach them to Glorify God, as he is God, if they obey it? and what is all this, that thou hast spoken in thy Answer here to the purpose? for sometimes thou grantest what G. F. saith (in *Rom.*) and then thou speakest slightly of the *Light of Christ*, and callest it *Natural*, which is from the *Spiritual man*. But all that see their Happiness, and their Blessedness in the world, that is without End, they must see it by the *Divine Light of Christ*, and do Resist the Devil with the *Faith*, that *Christ* is the Author of.

R. W. And thou say'st, *Hence (according to G. F.'s Opposite) all Man-kind have invented so many false Gods, false worships; &c. yet*

out of no more Love to God, then the Lamb beareth to a Lyon, &c. and then thou quotest the Philistines, Samaritans and Sechemites, &c.

Ans. Thy words are General, *All Man-kind all the world over.* What! did Methuselah, and Jared, and Lamech, and Abraham, and Moses, and the Prophets and the Apostles Invent? did they Invent any False Gods? for thy words are, *All Man-kind have Invented so many false Gods and Worshipes all the world over.* What! is there no part of the World free? hath not God his Seven Thousand still, as he had in the days of the Prophets, that *Do not bow their knee to Baal?* 1 King. 19. And did not all those that *Invented all those false ways and worshipes, go from that of God In them, which God had shewed unto them?*

R. W. And then thou say'st: *The Sechemites for fear of Lions, or hope of Gain will be of any Worship or Religion, as most this day in the World will be; yea, all and every soul, except to whom (in and from the Holy Scriptures) the Holy Spirit Revealeth the Incomprehensible Mystery of a Mediator.*

Ans. Then they are not *All Man-kind.* And as for Being of any Religion for hope of Gain, that thou and the Priests might have kept at home: for the Gain that Gods Servants got, that were sent to preach the Gospel among you, was *Gallowes, Whips, Prisons and bad Language.* And they that own the Holy Spirit to Reveal Christ the Mystery, the Mediator (which Holy Spirit leadeth into all Truth) they will own us, and not them that talk of it, and live out of it.

R. W. And then thou bring'st *I. H.* his saying [*The Justification and Redemption by obeying the Light within is a Mystery of Iniquity*] *G. F.* *Ans.* [He that believeth, is justified from all things, and cometh not into Condemnation; for he hath the Witness in himself: and that lets him see (to wit, the Light of Christ) the Redeemer, the Saviour; the Light, which walking in it he is cleansed from all sin. So no Mystery of Iniquity; for the Mystery of Iniquity is out of the Light; and none seeth Justification and Redemption, but with the Light which cometh from Christ, who hath enlightned them] To this *R. W.* Replyeth, and beginneth with his *Foul Language*, and saith, *This is subtile; but being examined, it will be a Mystery of Hellish Iniquity, and lighter then Vanity it self.*

Ans. Poor Man! he might very well have kept this at home. And then he goeth on and saith, *G. F.* confoundeth Justification, and the Light of Christ, and Faith and Obedience (after his Babilonish wont)

won't) all in a Juglers Box within together; so that the English of it is, Faith is Christ, Obedience is Christ, Justification is Christ, &c. And then thou say'st, *It is true Figuratively.*

Ans^r. If it be True Figuratively, why do'st thou call it *Babylonish* and *Juglers Box*, and *Lighter than Vanity*, and *Hellish Iniquity*? but G. F.'s words are plain enough, as they speak; but thou, that art in the *Hellish Iniquity*, and the *Juglers box*, &c. may'st Cavil at them.

R. W. And because that G. F. saith [None see Justification & Redemption (which cometh from Christ, who hath enlightned them) but with the Light within] R. W. saith, That G. F.'s words may be in plain English thus rendred [None sees Christ and Christ, but with the Christ within, which cometh from Christ, who hath Christed him.] } P. 30.

Ans^r. Now Reader see, if G. F.'s words speak, as he Maliciously saith. For, can any see Christ Jesus their Sanctification, Justification and Redemption, but by the Light, which Christ hath enlightned them withal? for with the same Light they see their sins, and Christ their Saviour and Redeemer; &c. — And thou say'st, *It is a Mystery, or a subtle Trick of Hell, to call Faith Obedience, and Obedience to the Light Justification, &c.* Reader, read G. F.'s words, and see, if G. F. hath either mentioned the word *Obedience*, or *Faith* (p. 29.)? So R. W. Inventeth words, and then he calleth them a *Mystery*, and a *subtle Trick of Hell*, to call them, as he hath invented them; which is his own *subtle Trick of Hell*, for there is no such word in G. F.'s Answer. And then he calleth it *True sense*, and saith, *True sense (as Monny) answereth all things*; but we cannot deny the *Apostle's Doctrine*, how that *Christ is made unto us Wisdom and Righteousness, Sanctification and Redemption*: and thy *Distinguishing of Heavenly matters* is like thy *Distinguishing of G. F.'s words*, as hath been shewed before in thy Contradictions.

R. W. And then thou say'st, *It is another Gospel, and yet not another; but is a Dream and dead Picture of an Image or an Idol, to put in our Obedience and Working.*

Ans^r. What Contradictions and Confusions are these! and what work makest thou about Obedience! for G. F. hath not mentioned the word *Obedience*; but thou fightest with thy own words: but seeing thou makest such work with Obedience, read *Rom. 1, 5, 6, 16, 19.* and *2 Cor. 7, 15, 10, 5, 6.* *1 Pet. 1, 2.*

R. W. And then thou say'st, *I know, they Father this Bastard upon the most Holy God himself, saying, It is His Obedience, His Right-*

reasons and His Working in the room of the Death and Blood-shedding, the Sufferings and Merits of the Lord Jesus.

Ans. I did never hear so many foul words, and such Perversions from any man in my Life! the Reader may see in *R. W.*'s own Book, there is not the word *Obedience* in *G. F.*'s Answer, which he replyeth to. And we do say, that Christ Jesus was Obedient unto Death, even the Death of the Cross, Phil. 2: and the Apostle saith, *As by the Disobedience of one Man many were made Sinners, so by the Obedience of One (to wit Christ) many were made Righteous.* And the Saints are Obedient to Christ's Faith and Spirit, &c.

R. W. And then thou goest on, and tellest of *Laban changing wages, &c.* and then thou tellest us of the *Papists and Jews &c.* and the Bargain of *Do this and Live*; and a Bargain of *Saving our selves, and a Bargain of Flying out of our selves only to Gods Mercies in the Mediation of Christ Jesus: and then again render our selves so Holy, so Obedient, so Righteous, so Loving, so Chaste, so Meek, so Patient, so Temperate, that in thought, word or deed we sin not. And this our Holiness is Christ, and God, and Spirit, and Justification, &c.*

Ans. Reader didst thou ever hear, how he hath jumbled things together here? Where did Christ and the Apostles use these words, as *Making of Bargains* with his People? it's like, *R. W.* thinketh; he is Wiser then they, that gave forth the Scriptures, and their words are too simple for him to speak: but *R. W.*'s *Scoffing Expressions* here do not touch us; he may apply this at home. And this we say, Every one that followeth Christ, must Take up his Cross, and deny himself, he that will be his Disciple: and they must Die with Christ, if they Live with him; and suffer with him, if they Reign with him: and his Spirit teacheth Temperance, Patience and Holiness, yea, to deny that which is Unholy both in Word and in Thought. And the Righteousness of Christ Jesus is our Fine Linnen; and it is God and Christ, that doth justify by the Spirit, who art thou that dost Condemn? And where did we say, that *Our Holiness is Christ and God?* though we cannot deny Christ to be *Our Holiness, &c.* who deny *Self-holiness.*

R. W. And thou say'st, *I know, the Writers of the Quakers make this high Obedience to be the Crown of some high Saints among them, as the Papists do; and that others come not so high, are taken by the fleshly Spirit, and Repent and Confess, and be more watchful, as they say, in a Contradiction of J. Naylor.*

Ans. These are most horrid Lyes; and Reader see, if *G. F.* speaketh

speakeſt any of theſe words in his Answer to T. H. as to the *Crown-
ing of the high Saints (like the Papiſts) for their Obediance, or Making
their Obedience a Crown*: for it is the Lord Jeſus Chriſt; that *Crown-
eth his Saints*, that believe in his Name, and grow up in his Grace
and Truth. And as for a *Fleſhly Spirit, and Repent, and Confess*, this
you may apply at home; for we own no *Repentance nor Confession*,
but what is made by the *Spirit of God*, in which we have *Unity*: and
for *Exhorting to be watchful*, that is Chriſt's Doctrine. And it is no
Contradiction to ſay, *He that is born of God, cannot ſin*: for the Apo-
ſtle John explaineth this in his *Epistles* better than thou can'ſt, which
the *Quakers* own; which thou makeſt a great Jumble about. For the
Apoſtle ſaith, *He that believeth, is born of God, and overcometh the
world*: and is not that the world in mens hearts? and he writeth to
Young-men and Fathers, which had *Overcome the Wicked one*; and to
Little Children, that they *ſin not*: and if any man *ſinneth*, we have an
Advocate with the Father, Jeſus Chriſt the Righteous, and he is a Pro-
pitiation for our ſins; and not for our ſins only, but for the ſins of the
whole World, 1 Joh. 2.

R. W. Thou ſay'ſt, Yet again (in a horrible Myſtery of Iniquity)
they exclaim againſt the Proteſtants for ſaying, A Child of God can-
not fall from the true Grace Finally or Totally.

Ans. Here are no ſuch words in G. F.'s Answer to T. H. Or
how hangeth this together? thou ſay'ſt, They ſay, *He that is born of
God, cannot ſin*; then how Can they Fall from the true Grace? But
what ſay'ſt thou to them, that *Crucifie the Son of God afreſh, and do
deſpite againſt the Spirit of Grace, and turn it into Wantonneſs*? and
theſe are ſuch, as do not Own the True Grace of God, which is their
Teacher, though it hath appeared to them; nor do not Believe in the
Light of Chriſt Jeſus, but hate it. And If the Righteous Fall, they
riſe again; but the Wicked Fall into Miſchief.

R. W. And thou ſay'ſt, Here is a Myſtery of Hellish Iniquity, in
that they confeſs, ſuch a Man, Chriſt, to have been, and
his Blood-ſhedding, the Types, and real Predictions and Fi- } p. 31.
gures of him, a real Death, Reſurrection and Aſcenſion; yet
upon the point (by a Devilish Chymiſtry) evaporate all theſe, and leave
nothing but a Chriſt within, as God and Man, whoſe Name is now
Light, &c. Motions within—

Ans. As for Hellish Myſtery of Iniquity, and Devilish Chymiſtry,
thou may'ſt keep at home: for according to the Scriptures of Truth
we do believe Chriſt Jeſus his Birth, Sufferings, Reſurrection,

and *Ascension*; who fulfilled the *Prophecs*, and the *Types and Shadows* of him. And what! must we not call *God and Christ*, as the *Scriptures* call them? for *God* is called the *Light*; and *Christ* saith, *I am the Light*. And though *Christ* is *Risen*, and *Sitteth at the Right hand of God*, yet he doth dwell *In his Saints, his Temple*, according to the *Apostle's Doctrine*, as you may see, *1 Cor. 6.* and *2 Cor. 6.* — And what! must not *God's people* Obey the *Motions of the Spirit of Christ* and his *Light*, and to take heed to it? by which they may see *Christ* their *Saviour*, and *Justification* and *Salvation*, and the *Lord* their *Righteousness*? and the *Apostle* stirred up to *Perfection* and to *Holiness*, which all the *Saints* are to follow.

R. W. And thou say'st, *It is a Hellish Mystery of the Devil, to Cosen poor souls with a Notion of the Difficulty and Height of their profession, and of Worshipping God in Spirit and Truth; which they say, no body in the world doth, but they. — Spirit within —.*

Answ. Our good *Profession*, which we make, is of *Christ Jesus* our *Lord and Saviour*, who hath enlightened us to follow him and his *Worship*. that he hath set up in *Spirit and Truth*: and they that quench the *Spirit*, and hate the *Light*, and will not come to *Truth*, cannot worship *God in Spirit and Truth*, *John 3. 4.* And this *Truth* and *Spirit of God* is *Within* people; and thou or they, that draw people from the *Truth* in the *Inward* parts, and *Spirit within*, you draw them into the *Hellish Mystery*, and *Cosen poor souls* (as thou speakest of) for coming to *Christ* and his *Worship*. — And whereas thou say'st, *Thou toldest them of an Image in the Bed, but David was gone &c.* but this is thy own *Condition*. And then thou say'st, *That their Religion is one of the Easiest in the world.* Nay, thou never trod the *Path*, thou do'st not know what it is; the *Gallstones*, and *Coals* and *Whip-Stocks* manifest, whether *Our Religion* be *Easie*.

R. W. And whereas thou tellest us, *What will delight our Ears and Minds, to-wit, various Tunes of Musick, &c.*

Answ. But that which *Delighteth Us*, is the *Lord Jesus Christ*, and his *Holy Ghost*: and the *Joy of the Lord* is our *Strength*. And that which thou applyest to *Us*, thou may'st keep at home; it's thy own, and none of ours.

R. W. And thou say'st, *If a poor soul give way an Inch, and lets in one thought of yielding to the Voice of a Spirit within, they are filled and ravished with Curious Notions of Justification, Holiness and Righteousness, God and Christ, and the Spirit within them.*

Answ. How endlessly do'st thou speak against the *Voice of the Spirit* of

of God in his People! And the Apostle exhorteth, *Not to walk after the Flesh, but after the Spirit.* Rom. 8, 1, 2, 5, 6, 9, 10, 11, 13, 16, 26, 27. Rom. 12, 11. and 1 Cor. 6, 20, 34. 1 Cor. 12, 13. Gal. 5, 5, 16, 18, 25. Eph. 4, 3, 5, 9. Phil. 1, 27. *That you stand fast in one Spirit:* Phil. 2, 1. *If any fellowship of the Spirit &c:* and those are the Poor souls, that do not hear, *what the Spirit saith to the Churches.* And they that Obey the Voice of God and Christ, must Obey the motions of the Spirit: and the Holy Spirit leadeth to Holiness, and to him that Justifieth freely by his Grace; and without Holiness none shall see the Lord. And doth not the Scripture say plainly, that God saith, *I will be your God, and ye shall be my People,* and that he would dwell in them, and walk in them, 2 Cor. 6? and doth not the Apostle say, that *None can call Jesus Christ Lord; but by the Spirit?* and is not that within?

R. W. And thou say'st, *They can now Thou the King; and they need no Scriptures, nor Teachers.*

Ans. May be thou art offended, because we say *Thee* and *Thou* to thee; for I never heard the *King* was. And such Teachers as thee, we have *No Need of*, we can praise the Lord: and the Scriptures we have the Comfort of them, and can praise God for them.

R. W. And thou say'st, *Thus; as in a Dream; their great Debts of Thousands and Millions are paid and discharged.*

Ans. Yes, by the Blood of Christ Jesus, who dyed for our Sins; and is risen again for our Justification. And we can praise God, that we are come out of your *Cage* (that thou speakest of) and can say, *The Turtle-Dove is heard in our Land:* and Christ doth Deliver us from the Devil, of Hell and Death, and giveth us the Victory. — And what, if some have been Rapt up into Paradise (as Paul was) and speak and see Unutterable Joys (which thou Scoffingly speakest of the People of God) and what is this to them, that Followed Absolom? And thou speakest of Jewels fallen into the Dirt; truly this is thy own Work, that art flinging thy Dirt at God's People.

R. W. And then thou say'st, *As I hope in the Parishes of the Protestants and Papists also, who being only Ignorant, (as the Disciples were) of main points of Christianity, yet aim uprightly at God, truly love him; and labour to increase in the Knowledge and Grace of Christ.*

Ans. How now R. W. What! art thou now flattering the Papists and the Parish-Protestants? and before The Papists would burn the Bible? And do'st not thou say, *Old and New-England may flourish, when the Pope and Rome are in Ashes?* and such; as have True Love

to God, and labour to increase in the Knowledge and Grace of Christ: and yet, *The Papists will burn the Bible*: And as for all the sober Protestants, they will be ashamed of thy *foul words*; and if they read thy Book, they will see, how thou hast abused us with *foul words*, the Lord knows.

R. W. And thou bring'st *Jer. Ives's* saying, [*There may be a Light to Convince of Sin, and not yet within man*] — G. F.

Ans. [*There is no people Convinced of Sin, but they are*

P. 32. } *Convinced within themselves, and with the Light within them. It is the Light, which maketh manifest to a Man, when he is Convinced: it answereth to something, and reacheth to something in their particulars; though the words be spoken without them from the Light*. R. W. Replyeth against G. F.'s words (which are very good Truth) and cryeth; *It is a doleful Business to read and hear, how Satan (in his Chains of Darkness) yet hath Liberty to appear abroad, as an Angel of Light from Heaven, thus Vaporing and Swaggering under the Cloak and Colours of Light* —.

Ans. R. W. cannot endure to hear talk of the *Light of Christ*; but like the *Jews*, who said, *That Christ by the Prince of Devils cast out Devils*. And how doth R. W. prove, that it is the *Devil*, that is as an *Angel of Light from Heaven* in his Transforming, and not the *Light of Christ in us*? for Christ saith, *he is Out of Truth*; but we know, that this *Light and Spirit* leadeth Into all Truth. And we do believe (according to the Scriptures of Truth) that the *Light (which enlighteneth every one, that cometh into the world) is the Life in the Word*, by which all things were made: and Christ, who said, *I am the Light of the world*, was *Glorified with the Father*, before the world began. And they that believe in the *Light of Christ*, do become Children of the *Light*, and no man can Come to God, but by Christ the *Light*, and to *Salvation*, but by the *Light of Christ*, which giveth them the knowledge of it. — And this *Light of Christ* R. W. calleth a *Devil in Samuels Mantle*, and a *Dragon*, and a *Devil of Darkness*, the God of this world, *Vapourings, Crackings and Cheatings*; and, *He laboureth to keep all in Blindness, or to beat out the Eyes of those, whom God hath truly enlightened*: this is thy own Condition R. W. And thou say'st, *That God was Light, &c.* then why do'st thou rail against the People of God called *Quakers*, for professing, *That God and Christ is Light*?

R. W. And thou Scoffingly say'st, *That the Quakers confess, That*
the

the *Natural Man* perceiveth nor the things of God; only they say, that beside *Natural Light* and *Reason*, there is the *Holy Seed*, *God* and *Christ* within every *Son*; and to this *Spirit* and *Seed* in *Prison* they preach. And *Fox* in our *Discourses* alledgeth and affirmeth, *God* (in every man) to be a *Cart* loaden with *Sheaves*, prest under, and as it were in *Prison*, &c. *Blasphemous* wretches, &c.

Ans^r. Reader see, if there be any such words in *G. F.*'s Answer to *Jer. Ives*, as *R. W.* bringeth here? And whereas he saith, *Fox* in our *Discourses* alledgeth, &c: *G. F.* had never no *Discourse* with *R. W.* And whereas he saith, *That God and Christ is the Seed* within in all men, Those are not our words: for we say, that *Christ* is the good *Seeds man*, that *Soweth* the good *Seed* on all sorts of ground. And to say, *That the Eternal God is in Prison*, these are his own *Blasphemies*: and, *The Natural man perceiveth not the things of God*, that is true; and is his own Condition. — And as for the *Lord's* saying, *He was prest under the Transgressing Jews*, as a *Cart* with *Sheaves*; and therefore *R. W.* saith, that the *Quakers* say, *God was in Prison*: which is false. And we say, *That which may be known of God*, is manifest in Every Man, which *God* hath shewed unto them: which we tell all people of, as the *Apostle* did, and turn them to the *Light* and *Grace*, that cometh from *Jesus*, that they may turn to *God* and *Christ*, from whence it cometh. And thy *Ungodly*, *Railing* words touch us not.

R. W. And thou confessest, *All Light or Truth Natural, Civil or Divine*, it cometh from without, and is received by an *Internal Faculty*, according to the *Capacity* &c. of it: from } p. 33:
thence it is conveyed to the *Court*, &c. to be *Examined*.

Ans^r. What! is not this *Court* (or *Guard*, or *Captain* within) the *Light* of *Christ* within to know *Truth* from *Falshood*? And then thou say'st, *That G. F. urgeth* [There must be a *Receiver*, and something that Answereth,] and thou say'st, *That Natural Truth*, or *Moral*, &c. are soon received by *Moral Understandings*. *G. F.* doth not speak of *Morals* here, but the *Light* of *Christ*, which *Convinceth*, which is *Super-natural*, that bringeth the *Christians* (that love the *Light*) to *Discern Spiritual* and *Heavenly things* from *Natural*. And therefore *Christ* said, *The Spirit of Truth* should lead them into all truth: and the *Apostle* saith, *Whatsoever doth make manifest and reproveth, is Light*. And what is all this to the purpose that thou speakest (pag. 31, 32 & 33)? and who denyeth, but that the *Natural* receiveth *Natural*, and the *Spiritual* *Spiritual*? for thou seemest sometimes.

times to grant, and sometimes to oppose : for that, which G. F. speaketh, is concerning the things of God.

R. W. And then thou tellest us, *How that Christ asked his Disciples, how many Leaves they had?* [But what is this to the Light of Christ? those are Natural things]. And then thou tellest us, *How that Christ ask'd his Disciples, whom say they that I (the Son of Man) am?* and thou say'st, *This was a Divine and Supernatural Question; and for the out-side and truth of the Fact, the Devils could answer as well as the Disciples.*

Answ. This R. W. might very well have kept at home, and his New England Professors. For had R. W. & them known, that there had been a Christ, if the Scripture had not declared it? for, have they the same Revelation, as Peter had of Christ, *Beyond flesh and blood?* And was not this Revelation Within Peter by the Spirit of God? and did not he see it with the Light of Christ, and with that, which thou confessest, that will say, *The Mind of God is pure?* &c. (as in thy 28. page) and then thou Grantest the Quakers Principle, which thou do'st Oppose. And thou say'st, *All true Believers hearts do receive and wel-come all truly Divine and Heavenly Doctrines;* Then there is the Light of God within to receive them, if they do not hate it: and if they quench the Spirit, they are not like to receive them; but chuse the evil, and hate the good.

R. W. And then thou say'st, G. F. talketh of something within, which is preached to.

Answ. Thou abusest G. F.'s words, for G. F.'s words are, *Reached to, as the Reader may see.*

R. W. And thou say'st, *That the Natural Man perceiveth no Spiritual matter; but when he is born again, then he acts and works, &c.*

Answ. Here again thou abusest the Scriptures, and Christ's words, and contradictest thy self. For thou say'st, *There is a Conviction in all Man-kind in the world of an Invisible, and Omnipotent, and Eternal power and God head* (pag. 28.) And Christ saith, *Believe in the Light, while ye have it, that ye may become Children of Light; and he that believeth, is born of God: which Christ sheweth, that they have the Light, before they be born again; or else how can it be the Condemnation of them, that do not believe?* And Natural men, that hate Christ's Light, and grieve his Spirit in them, they are not like to perceive the things of God. And then thou ramblest on and tell'st, what the Protestants say, but to no purpose to G. F.'s Answer.

R. W.

R. W. And thou say'st; *G. F. saith, There is a Some-thing, is Seed, though but as a Grain of Mustard-Seed, a Seed of God, of Christ, of the Spirit, to which Christ the Word is preached: and then thou say'st, Horribly abusing the Scriptures.*

Answ. Now Reader see, if there be any of these Words in *G. F.*'s. Answer to *Jer. Ives*? and see, if he hath not abused *G. F.*'s. Words? And why doth he scoff at the *Preaching to the Spirit*? for, did not the Apostle *Preach to the Spirit*? and *sow to the Spirit*? and of the *Spirit reaped Life Eternal*? and was not this *within People*? And is not *Christ the Seeds-man*, that soweth his *Seed* upon all *Grounds*? And doth not *Christ* compare the Kingdom of Heaven to a *Grain of Mustard-Seed*? read *Matth. 13.* R. W. cannot endure, that *G. F.* should speak *Scripture*.

R. W. And thou say'st, *They maintain, though Men be dark and dead; yet Christ within is Light and alive in them, and them only.*

Answ. Here again thou wrong'st our Words; though we say, *That Christ enlightneth every one that cometh into the World, which is the Life in the Word: and this is the Condemnation of them that hate it.* And they that receive the *Light*, receive *Christ*; from whence it cometh, that hath *Enlightened* them.

R. W. And thou say'st, *G. F. his lying Cheats of a Sufficient Light within to lead to God and to Salvation, a Teacher within &c:* And thou further say'st, *It is a simple Superfluity, to hold a Candle of Out-ward Words to awaken and enlighten such a glorious all-sufficient Sun within.*

Answ. Here thou dost not know what thou say'st; thy Enmity against the *Light* of *Christ* hath blinded thee. We say, *The Light of Christ* is no *Cheat*; it is *Sufficient* to believe in: for, *He that believeth, is Saved.* And the *Light* that shineth in the *Heart*, giveth the *Knowledge of the Glory of God in the Face of Christ Jesus*; and it is *Sufficient* to take heed unto, *Until the day dawn, and the Day-star arise in their Hearts.* And the *Jews*, though God poured out his *Spirit* upon them, and they transgressed, God sent his *Prophets* to turn them to his *Spirit*, which they had grieved and erred from, and so to God. And *Christ* sent his *Apostles*, to turn them to the *Light* &c; and so do God's *Messengers* now (though they hate them and it) to the Intent, that they may turn to *Christ, the Sun of Righteousness*, from whence it cometh. And all the *Believers* in the *Light* are in fellowship with it, and can declare, *What Christ hath done for their Souls*; and praise God in the *Assemblies*.

R. W. Thou askest, *Where is this Something of God (yea, God and Christ?)* and say'st; *If he Answer in the Understanding,* he grants it *Dark &c;*; *if in the Heart and the Affections &c,* he confesseth, *all there is hard and dead.*

Answ. They that hate the *Light*, and will not come to the *Light*, because their *Deeds* be *evil*, and because it will reprove them; they *Know* all this with the *Light*. And they are like to have their *Understandings* darkned and hardned, when they hate the *Light*, that should soften them; so, their *Understandings* are darkned: and *Christ* doth quicken them, that are *Dead in Sins and Trespasses*, that believe in this *Light*. And thou say'st, *It is God and Christ*, which the *Quakers* do not say; but it is the *Light of Christ*, that they may believe in it, and be grafted into him.

R. W. And thou say'st, *Christ the Sun of Righteousness* arose with saving rayes or wings of *Salvation*; but the blind *Jews* could not own him for their *Messiah*.

Answ. This is thine and your own *Condition*, *Transgressing Christians*, who will *Not* own *Christ the Light*, who enlighteneth every one that cometh into the *World*. And thou say'st, *Though no Man sees it* [to wit, *Christ that lighteneth every Man, that cometh into the World*]: *Though R. W. and the New-England-Professors Sees it not* (because their *Darkness* cannot comprehend it), yet the *Believers* in the *Light* See it, and *Christ, the Sun of Righteousness*, from whence it cometh; and receive him, the *Messiah*, though thou, and the *Jews* will not. And they that come to the *Light of Christ*, they See how *Christ* enlighteneth all *Men*, that come into the *World*, by the *Life* in the *Word*; and how the *Word* was made *Flesh*.

R. W. And thou say'st; *What is this to a mixture of Light and Darkness?*

Answ. Nay, we must tell thee, that the true *Light* doth not *Mix* with *Darkness*: though it shineth in *darkness*, *darkness* doth not comprehend it; but the *Light* comprehends *darkness*. And what was that the *Pharisees* closed their *Eyes* to, and stopt their *Ears*, and prickt *Saul*, and made him kick again?

R. W. And after thou hast rambled to no purpose, thou say'st;
 p. 35. } *When God in his own Means ordinarily works the Will to*
 } *hear, to turn, to believe, to pray &c. And being thus turned*
 } *with Ephraim &c.*

Answ. The *Apostle* saith; *It is not him, that Willeth.* And is it the *Will* of *Man*, that beareth? and was it not the *Spirit* of *Ephraim*.

phraim that Heard, seeing God had poured out his Spirit upon the House of Israel? and Christ saith, He that hath an Ear, let him hear what the Spirit saith to the Churches. And thou hast not seen thy Undone Condition yet! And if thou wast in a Mourning lamenting state, thou would'st not be in this Work; who say't, When he turns our Wilderness &c. into a Garden: it seemeth, It is Not Yet; which we do believe thee.

R. W. And thou say'st; Then we bring forth sweet Fruits, Flowers &c. and, When he turns the Wolf into a Lamb, then we are meek, innocent, and patient.

Ans. Mark, When; it seemeth, it is Not Yet: and therefore, have these Weeds and Wolfish Nature appeared &c. in New-England, that have Worried the Lambs; who have shewed forth such an Impatient, Unmeek, and Un-innocent Spirit, not to be the Spirit of Christ; and so, No true Christians.

R. W. And thou say'st; - But to talk of the Preaching to the Spirits in Prison &c. and the Seed of God in Prison &c. when the Lord speaks of his warning and moving Men by Noah's Preaching in the Old World (as may be evidently evinced) is like the prophane Teaching of Parrots to prate of Grace &c. and as the Parrot in France could say her Pater-Noster, her Creed &c. and yet knew as much of the working of God in the Soul, as the Popish Teachers.

Ans. Dost thou think, the Popish Teachers knows no more of the Grace of God, which hath appeared to all Men, than a Parrot? and dost not thou Contradict thy self, and say'st, That the Papists aim uprightly at God, and truly love him, and labour to increase in the Knowledge of Grace? (Pag. 31.) And (in thy Epistle to the King and Baxter) wouldst thou not have the Papists &c. in Ashes, burnt with Fire and Brimstone? and now, That their Teachers know but as much as a Parrot, of the Grace of God working in their Souls, (and that is) Nothing at all? — And why dost thou shew thy self so dark, and so envious against the Seed of Christ being in Prison? for, doth not Christ say [I was in Prison &c.] and was not that his Seed? and [Why persecutest thou me?] and was not that Christ in his Members? And why dost thou compare Christ's Preaching to the Spirits in Prison by his Spirit in the dayes of Noah, to a Parrot? like unto the Parrots profane Preaching in France &c. And all may read (1 Pet. 3, 18, 19.) how Christ preached to the Spirits in Prison by his Spirit in the dayes of Noah; Peter doth not say, that it was Noah, but it was Christ: and the Prisoning cometh

by. Disobedience. And doth not Christ say to the *Prisoners*, *Show yourselves forth?* and so, it is not *Means Ordinary* (as thou speakest of) for People *To Believe* in the *Light*; but a great *Work of God*; and that maketh you so stumble at the *Light*.

R. W. And thou say'st; *They often say*, God is All.

Ans. Doth not the *Scripture* say the same, *That God may be All, and In All*, 1 Cor. 15? and Ephes. 4. *One God the Father of All, who is above All, and through All, and in you All?* but thou canst not speak our Words right.

R. W. And thou bringest *Jer. Ives's* Words, who saith; [*It is a known Error to say, That a Man was in Hell, and in Heaven*] And G. F. Ans. *J. I.* and saith [*Who in this sheweth his Ignorance of Scripture. For it giveth Testimony of Men, that did witness, that they had Been in Hell, in the Nether-most Hell; and witnessed again, that they were In Heaven, and Sate in Heavenly Places in Christ Jesus: and such were In Heaven, as is spoken of in the Revelations.*] And this Truth according to the *Scriptures*, R. W. calleth a *Lame, cheating Answer*, who cannot speak without *Revil-ling*: but let the *Reader* judge. And R. W. saith, *That G. F. and Millions more, talk of Heaven, as the Parrot*; but this he might have applied at Home.

R. W. And whereas thou say'st; *They talk as the Parrot of our Fore-fathers, some from the Scriptures, and some out of Reasons Light talk of Places of Joy Eternal for the Righteous, and Misery for the Wicked.*

Ans. What R. W! hast thou a *Parrot*, that hath as much *Light* and *Reason* to talk of these things, as G. F. and Men? And didst not thou say before, *Thou findest all Men to confess, that the Mind or Will of God was pure, and to be observed? and that it is ever wickedness to sin against it?* and now to say; *G. F. and Millions talk like a Parrot?* what! is not *Reason* and *Light* in Men beyond the *Parrots Knowledge*? Truly, *Enmity* hath darkened thee, and thou art ignorant of thy own Condition; therefore, thou judgest others with thy *Contradictions*. And thou tellest the Parable of *Dives* and *Lazarus* (*Luk. 16.*); but take heed, thou dost not know, how soon thou may'st be in *Dives's* state, who art so much against the poor *Lazarus's*, that believe in the *Light of Christ Jesus*, and have no *Helpers*, but God and Christ: and thou needs not tell us, what the *Intent* of Christ's speaking of *Dives* and *Lazarus* was &c.

R. W.

R. W. And thou says, *He knows* (to wit, G. F.) *the state of Sorrow and Bitterness is called Hell, and the state of Death and the Grave is set out by the Word Hell &c.* and so to either of these he wickedly applies the Third state, of which the Lord Jesus so clearly speaks, viz. the State of the Ungodly after this Life, in the Life and World to come. } p. 36.

Ans. Here thou pervertest G. F.'s Words. For, in his Answer he doth not speak of the World to come; and the Wicked are turned into Hell, after they die; but as David spoke, { Psal. 116.
Though the Gates of Hell took hold of him; and as Jonah { Psal. 139.
cried out in the Whales Belly in Hell, in Misery. For { Jonah 2.
thou say'st; G. F. knows, the state of Hell is Sorrow and Bitterness, and Death and Grave; and yet thou say'st in thy Contradiction, G. F. talks of Heaven and Hell, as the Parrot. R. W. doth the Parrot know, that Hell is called Sorrow and Bitterness, Death and Grave?

R. W. And thou say'st; That he (G. F.) knows, the Visible state of the true Profession of Christ is called Heaven. [But can every Visible Eye see this Heaven?] And thou say'st, Such as have an Interest in Christ Jesus, have sitten down with him in those Heavenly Mansions, into which he is entered bodily, and gone to prepare for their Reception and Coming.

Ans. If thou and the New-England Professors were in this which thou speakest of, they would not persecute the People of God called Quakers. And then thou tellest of the Third Heaven, the Place of Paul's Rapture of Joy and Blessedness &c, when these Heavens and Earth are burnt up and consumed. What! are the Heavenly Mansions and Glories to be burnt up, which they that have an Interest in Christ, have sitten down in him in those Heavenly Mansions? for we know, what Heavens and Earth the Apostle telleth of, that must be Burnt up and Consumed.

R. W. And thou say'st; It's like, G. F. hath been occasioned to these thoughts by the Papists Fables about Heaven, and Hell, and Purgatory.

Ans. No such matter.

R. W. And then thou goest on with a great Story of the Papists (which thou hadst better to have kept at home), and thou say'st; G. F. knows, how that the Papists get a great world of Money of these Notions of Heaven and Hell &c.

Ans. And G. F. knows, that the New-England Priests get a great deal

deal of Money, as well as the *Papists*, by telling People of *Heaven* and *Hell*; and make a trade with the Scriptures, as the *Papists* do, with their Inventions.

R. W. And thou say'st, *G. F.* not believing these *Fables*, he fancies, that *Hell* is some Apprehensions in the Mind of Wrath to come, and that is *Hell* and Wrath it self: and having had flashies of Pride and Peace in their Minds, these are the Joys of Heaven.

Answ. Then this is above the Parrot taking of Heaven and Hell; for hath the Parrot had such Apprehensions? And as for Pride and the *Fables*, keep at home Roger; for we have known (as David and the Holy Men of God did) what *Hell* is? and the Righteous passeth through in this Life: and it is well, if thou have have not made Agreement with *Hell*, *Isa.* 15. 18. And hath not *Hell* enlarged her self by thee, and such as speak so much Evil against the Light of Christ, and the Believers in it? and see, if thy TONGUE BE NOT SET ON FIRE OF HELL, *Jam.* 3. and the Wicked, that Christ speaketh of, That must go into Hell, thou shalt know that (I warrant thee) except thou Repent, *Mark* 9, 43, 45, 47. And thou, and the New-England Priests and Professors, may read your Conditions *Matth.* 13, 15. how the Jews compassed Sea and Land to make a Profelyte; and when he was made, they made him two-fold more a Child of Hell &c, like you New-England Priests: and was not this to get him into a Form of Godliness without Life and Power, and oppose Christ in his Light? But we can say, The Lord Jesus hath delivered us from the Wrath to come, *1 Thess.* 1, 10: and, God hath not appointed us to Wrath, but to obtain Salvation by our Lord Jesus Christ, who dyed for us, and we shall be saved from Wrath through him, (and so from Hell) who are justified by his Blood, *Rom.* 5, 9: and therefore, do not thou Treasure up Wrath unto thy self against the Day of Wrath &c, *Rom.* 2. And the Believers in Christ do Enjoy in this Life an hundred-fold, and in the World to come Life Everlasting: so, our Joys are not Flashies of Heaven and Hell; neither do we Cheat poor Souls (as thou falsely accusest us) with such Flashies; but do believe according to the sound Doctrine of Christ and the Apostles.

R. W. And thou say'st (after thou hast rambled a great while to no purpose) They do allow a time more or less, before they come into the perfect Heavenly State, &c.

Answ. We say, There is a Growth from a Child to a Young-man, and

and to a *Father in the Truth*; and God accepteth of the Faithfulness of all. And as for *Satan enticing into proud vanities*, thou might'st have kept at home.

R. W. And thou say'st; *They have a mad Fancy of their Souls going into God, and becoming more God &c.* } p. 37.

Ans^r. This is thy own *mad Fancy*: and let the Reader see, if there be any such thing in G. F's. Answer? But: this is a Word of thy own *forging*, and not ours, to say, *Our Souls becoming more God*; but to say, *Our Souls go to Christ*, who is the *Bishop* of them, that is true: and why should they not, who hath *Bought us and them with his Blood*? And dost thou not Contradict thy self, in saying, *Their Souls go to Jesus*? (pag. 21, and pag. 37.)

R. W. And thou tellest of a *State of Eternal Joy to the Righteous after this Life*, and a *State of Eternal Misery, to the Ungodly &c.*

Ans^r. Thou needest not to tell us of this; though thou say'st, *The exact Knowledge of Particulars exceeds the present Sight of our Mortal Eys, and the Hearing of our Ears &c.* Can these things, or the Joy of the Holy Ghost be *Seen with Mortal Eys*, or *Heard with Mortal Ears*? for doth not Christ say, *He that hath an Ear, let him hear what the Spirit saith to the Churches*? And is it by the *Sight* of the *Mortal Eye*, and the *Hearing* of the *Mortal Ear*, that seeth and heareth the Joy and Comfort of the Holy Ghost, or the *Spiritual Ear* in this Life? And the Apostle saith, *Ye have your Fruits unto Holiness, and your End everlasting Life*: now, did not the Apostle See and Hear this with a *Spiritual Eye and Ear*, what the Saints did Enjoy both in this Life, and in Everlasting Life, Rom. 6? for what canst thou See with thy *Mortal Eye*, or Hear with thy *Mortal Ear*, but that which is *Mortal*? *A Natural Man perceiveth not the things of God* (as thou hast confessed) but the Apostle saith, *The Eye hath not seen, nor the Ear heard &c. the things which God hath prepared for them that love him*; but God hath revealed them unto us by his Spirit: for his Spirit searcheth all things, yea, the deep things of God.

R. W. And then thou runnest on and say'st, *The first Fruits, and a Taste both of the Heavenly Joys, and the Torments of the damned are given by God in this Life; to the first in that Solid Peace and Joy, which they have in God; to the other in that Horror and Despair, and Enmity against God.*

Ans^r.

Ans. This last *R. W.* may apply home to himself. For if ever he had known the *First Fruits of the heavenly peace*, which God's people hath in God, he would never have written such a book against his people: but it is like; his *Torments* are begun in this *Life*.

R. W. And thou sayest, *There is three sorts of men especially will seek, there is an Hell to come, above other sinners: The Voluptuous and Luxurious &c: whose God is their belly &c: the devourers of the poor &c: The proud pufft up with foolish confidences boldly crying, Lord open to us &c.*

Ans. *R. W.* might have applyed a great deal of this to himself, who hath *Hell* so often in his mouth against the *Redeemed of the Lord*.

R. W. And thou bringest *Fer. Ives*, who said: [*The Pharisees were far enough from having the Kingdom of heaven within them*]. And

G. F. *Ans.* [*Contrary to Christs words, who said, It was within them.*] And *R. W.* replyeth and saith, *The Kingdom of God and the Kingdom of heaven is one.*

Ans. Who saith to the Contrary? And then thou say'st, *Of the Kingdom or Government of God and Christ in the Soul, and the Government of God in his holy Providence in the World, and his Government in the Churches and Saints, and the Glorious State to come after this Life.* Who saith to the Contrary of this? not the *Quakers*.

R. W. And then thou say'st, *That his Journey-man G. F. is a fit Instrument to destroy all these, and to erect in their stead a dull, proud, dogged Confusion or Babel within under the Name of God; Christ, Spirit, Light, Faith, Righteousness, Resurrection.*

Ans. All these be *Lyes*. For let the *Righteous and Honest Christian Judge*, can the *Government of God in his holy Providence* be destroyed? or *Christ's government in his Church* be destroyed, when *Christ saith, The Gates of Hell shall not prevail against his Church?* Can *God's Glorious government and State after this Life* of his people be destroyed (which *R. W.* saith, *His Journey-man G. F. is a fit Instrument to destroy all these*)? We say, *Nay*: But thy *Antichristian Religion* may be destroyed—And as for *dull, proud, dogged Confusion &c: under the Name of God, Christ, Spirit, Light, &c: which thou talkest of without Life*, is thy own *Confused Babel*, that may be destroyed. But *Christ, who is the Quickning Spirit, and the Author of Faith, and the Lord of Righteousness, and the Resurrection*, him thou canst not destroy; he dieth no more: and he hath enlightened us, and given us *Faith*, who is the *Lord of Righteousness* and our *Resurrection* yea, now and at the last day.

R. VV.

R. W. And then thou tellest us, *Christ knew, That the Jews and his own Christian Followers were leavened with a Worldly Notion, that their Messiah should be a Glorious Temporal King &c;* and he tells them, *That they were mistaken; and saith, That his Kingdom should not be such a Kingdom; but that it was within them. Hence the Kingdom of Heaven is a spiritual, inward, and soul-Kingdom concerning God, and the Soul and Spiritual matters.* } P. 38.

Ans. And this thou confessest, was to the Jews and his Christian Followers, which were *Leavened with a worldly Notion*: And why dost thou oppose G. F. there for bringing his Words, who said, *The Kingdom of Heaven was within the Pharisees?*

R. W. And thou runnest on and say'st; *Sometimes it was In them, and sometimes (thou say'st) it was Among them in the Streets; and makest a pitiful Jumble about Christ's Words in his saying, The Kingdom of God was within them. And thou say'st, That the Kingdom of God, that is, God and Christ, and the Spirit were literally in the Pharisees, and so in every Hypocrite in the World &c. though they know it not.*

Ans. Didst not thou say before, *That the Kingdom of Heaven is spiritual, inward, and a Soul-Kingdom?* and that Christ said, *It was within the Jews, as thou say'st?* And doth not Christ say, *That the Kingdom of Heaven is like unto Leaven, or a Grain of Mustard-Seed?* and cannot this Kingdom be in the Pharisees, except (as thou say'st) *God and Christ must be literally in them?* — And whereas thou say'st, *Though the Pharisees knew it not; No more does thou, (though it be in thee, as it was in the Pharisees) who jumblest things together in this manner: and is this the Dividing the Word aright?*

R. W. And then thou say'st; *What Agreement is there betwixt Christ and Belial, Light and Darknes, Righteousness and Unrighteousness?*

Ans. No, there is no Agreement, nor the Spirit with the Flesh. Yet we must not say, *That the Light and Spirit is not within Man;* for we do believe, thou, that hast not known this, hast known little War in thy self.

R. W. And thou say'st; *Whereas it is most improperly and impiously objected, That the Light shineth in Darknes &c.*

Ans. Here thou chargest John and the Translators to be improper and impious, not only the Quakers: here thou raisest against John the

Evangelist, (besides thy Railing against the *Quakers*) that he speaketh *Impiously* and *Improperly*; who saith, *The Light shineth in Darkness*, and the *Darkness* comprehendeth it not. And there thou, that abusest *John* and the *Scripture*, what are thy Words good for?

R. W. And then thou ramblest on in thy Confusion, and say'st; But the *Light* is at the *Window*, and the *Eye* &c; but the *Eye*, the *Door* is shut: and the *Man* within is not only a sleep, but dead and rotten in *Nature's Filthiness* and actual *Transgressions* and *Abominations*..

Ans. This is thy own Condition *R. W.* who hast read it, whose *Darkness* cannot comprehend the *Light*; but it comprehendeth thee in thy *Darkness*. But what *Man* is this within, that is dead (to wit, within *Man*) and is rotten? how dost thou describe him? and him, that he is within? but thou, that hatest the *Light*, then *Christ* may knock at thy door, when *Sin* is gotten in, in thy *Heart*; and thou lovest it better, than the *Light* of *Christ*. And *John* doth not say, That the *Light* is at the *Window* or *Eye* (as thou dost) but *It shineth in Darkness*: and thou in thy *Darkness* thinkest to give a better Meaning of *John's* Words, than he himself; No, no.

R. W. Thou say'st; It is against all Colour of Reason to imagine, that the Lord *Jesus* should tell the *Jews* and *Pharisees*, and the rest of his bloody *Enemies* (who some weakly, and some maliciously opposed his Kingdom and Coming to rule by his Grace over them) that his Grace was King within them, what ever their *Hearts* or *Tongues* said, or *Hands* did &c.

Ans. This is *R. W's.* Sense, who is confounded, as the *Pharisees* were with *Christ's* Doctrine. And yet before he contradicted himself, and saith; That the Kingdom of *Heaven* was in the *Pharisees*, and *Jews* and *Disciples* a *Spiritual*, inward and *Soul-Kingdom* &c: and thus he confoundeth himself with his own Colours and Reasons.

R. W. And thou say'st; It is contrary to what *G. F.* and his Clamour, that the Kingdom of God consists in Righteousness, and Peace, and Joy in the Holy Spirit, as opposite to the Kingdom in the *Pharisees* and all *Hypocrites*, as Hell to Heaven.

Ans. And why so? why may not the Kingdom of Heaven be compared to Heaven, and a Grain of Mustard-Seed, as the King-

Kingdom of God, which the Saints are Heirs of, that standeth in Righteousness, and Peace and Joy in the Holy Spirit? Darest thou say, That the Kingdom of Heaven that was within the Pharisees, was of the Nature of Hell, or as Hell to Heaven? prove this by Scripture. And where was that Holy Ghost, that Stephen told the Jews, they did resist, as their Fathers did? and what was that, that pricke Saul, and made him kick again? But thou Contradictest thy self here again, to what thou say'st (pag. 38.) That Christ's Kingdom in the Jews, Pharisees and Disciples was an inward Soul-Kingdom within them, thou say'st there R. W.

R. W. thou goest on, and makest a great Gust (as thou callest it) but to no purpose; and thou say'st, The thing is so notoriously childish and ridiculous, that a King should affirm, He was an Actual King in his Enemies Country, where the Whole was up in Arms against him &c.

Ans. What Childish talk is this? Is not a King a King, though the Country be up in Arms against him? and is not Christ King, though all do not obey him? and did not Christ shed his Blood, and dye for all Men, though all Men do not live to him? And doth not he Reign, who saith, All Power in Heaven and Earth is given to him? and the Apostle saith, They that Suffer with him, shall Reign with him, 2 Tim. 2? And doest thou not wickedly charge Christ to be Notoriously Childish and Ridiculous, for saying, The Kingdom of Heaven was within the Pharisees? (and thou say'st the same, pag. 38.) For thou and the Pharisees being blind, would not receive Christ, the King, to Rule in their Hearts: and therefore saith the Apostle to the Saints, Let Christ Rule in your Hearts by Faith. — And then thou tellest a Story of a Lamb and a Wolf, and a Man pretending to love a Woman in the way of Marriage, and she abhors to hear of the Motion: This thou may'st apply at Home. For, God so loved the World, that he gave his only begotten Son; that whosoever believed in him, should not perish, but have Everlasting Life.

R. W. And then thou goest on, and Contradictest thy self, and say'st; It's true, the Motions of War and Love are made and offered from the King Warring &c.

Ans. But they rejected these Commands of Christ. And then thou say'st; But that this Government and Kingdom should be within them, is nothing but impious, impudent and childish Prating. But what are thy Words to the purpose here? Christ doth not

say, That he Governed in the Pharisees, as he Governed in the Saints: but it is Wickedness in thee to say, That Christ's Words are Childish prating, and impious, which said, *The Kingdom of Heaven was within the Pharisees, Luk. 17.* And this Childish prating is thy own, and Contradictest thy self, who saith, *That the Kingdom of Heaven is a Spiritual, inward Soul-Kingdom, and was in the Pharisees, Jews and Disciples:* So, thou hast been Fighting against that, which thou hast granted.

R. W. And thou bringest *Thomas Weld's* Saying, [*How clear the Scripture is, Faith comes by Hearing, and not by Minding the Light within.*] And G. F. Answ. [*Doth any Man know Christ but "by the Light within? And is not Christ the Word? and can "any see without Christ the Word? Doth it not make manifest? "nay, doth it not give the Light of the Knowledge of the Glory "of God in the Face of Christ Jesus (2 Cor. 4.) from whence "Faith cometh? And so, Faith cometh by Minding the Light "within, Christ the Author of it; and bringeth to look at him, "and hear him.*] Very good Truth to them that know it.

R. W. Replyeth and saith; *My Eyes have seen a poor distracted aged Woman, walking in State, boasting of her Majesty, Jewels and Crown, with a Straw in her hand for her Scepter. And thus this poor and mad Soul walks even like Nebuchadnezar upon his Babel; All is Christ, and he is Christ, Christ is Faith and all.*

Answ. This confused Babel thou may'st apply to thy own Condition, of the *Distracted Woman*, for it is not ours. And let the Reader see, if he hath not abused G. F's. Answer to T. W? Doth he say, *All is Christ?* and, *He is Christ?* and, *Christ is Faith?* for G. F. saith, *Faith cometh from Christ, and the Light cometh from Christ, and Christ is the Author and Finisher of it.*

R. W. And thou say'st; *He sh. his this so known and unquestionable Record, Faith comes by Hearing &c, and Rom. 10. concerning true Salvation, true Worshipping, Praying, Believing, Preaching, Sending; which Holy Writing Fox dares not seriously and impartially, and in the Fear of the most-High consider, as to the various means and ways of God's sending unto Man.*

Answ. As for God's sending unto Man, all such we own; for they Preach Christ the Word. For the Apostle saith, *The Word is nigh thee, even in thy Mouth, and in thy Heart; and this is the Word of Faith, which we Preach:* and thou confessest, that the Lord opened *Lydia's Heart*, and then she received the Word, Christ, which

which the Apostle *Preached*. But what is all this to your Teachers, that *Preach*, and never were *sent*? and as many of you confess, you never *Heard the Voice of God and Christ from Heaven immediately*? but thou hast wronged *G. F's Words*, and hast not set them right down, as they are in the Book (*Folio*). And can any Man *believe, preach, pray or worship God*, or see their *Salvation* without the true *Light of Christ Jesus*, which cometh from him, the *Word*?

R. W. And thou say'st; For all *G. F. his Scepter of Straw; his mad Fancy of Light, that works Faith &c.*

Ans. These are thy *Railing Language*, and *abusing of G. F's Words*: for his Words are not, *Worketh by Faith*; but *Christ Jesus, who is the Author of Faith, is the Light of the World*. And then R. W. asketh, *What is Faith &c?* It is (I say) the *Gift of God*; and thou may'st see, how the Apostle describeth it *Heb. 11*: and *Christ, who dyed for the Sins of the World, enlightneth every Man, that cometh into the World*, that they may *believe in him, that dyed for them*. And then thou ramblest on, but to no purpose, in *Reply to G. F's Answer*.

R. W. And thou askest, *What is Preaching, but a Publishing &c, or declaring, what the Will or Mind of the King Eternal is, which he hath revealed to the Patriarches, Moses and the Prophets from the beginning of the World?* and what did *Christ Jesus declare to the Apostles*, but that which *Moses and the Prophets did say should come to pass &c?* and was not this *Proclamation of Good News, to be made over all the World, and first at Jerusalem &c?*

Ans. Who gain-sayeth this? the *Quakers* do not. But what is this to *G. F's Answer to T. W.* or to *R. W.* and all his Priests in *New-England*? for did ever they *Hear the Eternal King's Voice immediately from Heaven*, and *Preach this good News*, as the *Prophets and Apostles did, freely, as they had received freely, to give, Act. 26. Luk. 24.* and as you may see in the *Evangelists*? But they have gotten the *Form of Godliness*, and deny the *Power* thereof, and persecute them, that be in the *Power of Godliness*.

R. W. And thou talkest of *Four sorts of Hearers of the Glad News*, that received and believe with a *false and overly, loose and Sandy Belief*.

Ans. This is thy own Condition *R. W.* and the Priests in *New-England*. And as for those, that *Receive Christ by believing in the Light*, are grafted into him, and united to God. And as for the

the Men of Samaria hearing the Woman, who preached Christ to them, *A Man that told her all, that ever she had done*; this may shame thee, and the Priests in New-England, that did not receive God's Sons and Daughters, which Preached Christ to them, *That told them all, that ever they had done*; and would have turned them and thee to Christ: and instead of receiving them, you persecute them with Tongues and Hands.

Ans^r. And thou say'st; *I know, these poor Foxians do bear a kind of a Motion within them.* [Then that is more than the Parrots, which thou speakest of pag. 35: and so in this thou confoundest thy self.] But thou say'st; *It is but as poor Women, that go with False Conceptions, or with Tympanies of Wind and Water, or with the Mole, that will resemble the Motion of a True Child: but after all their Thoughts and Fancies by Day and Night, after all their Seeming Feelings, Perswasions, Experience and Preparations this False Conception, False Faith, False Christ, False Light shall vanish in shame and grief, as did Q. Maries after the Thanksgivings and Bell-Rings for her Deliverance.*

Ans^r. This is R. VV's. and the New-England Priests and Professors Condition; he knows it better, than the Quaker's Condition. For do not their Laws and Persecutions declare it to the World, to be the Birth of the Flesh, that hath so Persecuted, Hungred and Whipt God's People, who are Born of the Spirit? Is not their Faith prov'd false, and not that, which Christ is the Author of, which worketh by Love? and is not their False Light, or False Christ made manifest, who destroyeth Men's Lives about Religion? for the Quakers true Christ said, he came To save Men's Lives, and bid them, Love Enemies. And so R. VV. and the New-England Professors their False Birth of all their Experiences appeareth to be but like a Tympany of VVind and VVater (as he speaketh) that vanisheth away: and all their Preparations with their Elders and Members, and their persecuting Priests, that helped to beget this Birth, is it not all passed away into Persecution with Tongue and Hand, and not the true Birth? and into Grief, and Shame, and Sorrow? and did not the Indians say, That their own God, they Professed, fought against them? And as for R. VV. bringing Q. Mary, let them, that are concerned, answer for that: and thou art not to Speak Evil of the Dead.

R. W. And whereas thou say'st; (*For my self*) *I dare these Self-Confidents to particularize any one Scripture, where the Spirit*

of God directs any poor Soul to listen or hearken to a Light and Voice within him, affirming, that this is the Hearing, by which Faith is wrought &c? I ask for some Solid Instances, where Souls have been truly Converted (the whole Soul unto God) by any such Notion; and not by some External Means, and out-ward Hearing of this Glad News and Gospel. } P. 41.

Ans^r. In this thou hast shewed thy Ignorance of the Scriptures, and the Holy Men of God Conditions. For did not the Jews hear the External Means and out-ward Hearing of Christ and his Apostles, and yet were not Converted to God? Now, we Challenge thee, and all the New-England Priests, Where ever any one was Converted to God by an Outward and External Hearing, to answer this by plain Scripture? And whereas thou hast said, *Lisning to the Light*; but our Words are commonly, *Take heed to the Light* (as the Apostle doth) *until the Day dawn, and the Day-star arise in your Hearts*: and was not the Light the Means to take heed unto? And what External Means had Abraham, that saw the Day of Christ and his Gospel? and what External Means had Moses, when God spoke to him, or Outward Hearing of Man's Preaching to him? And what External Means had Mary Magdalen and other Women, when the Lord sent them to Preach the Resurrection? And what External Means had Daniel, when he Heard the Voice of God? and was not this Voice of God within? though we deny none, that God and Christ speaketh to and sendeth. But did not the Word come to Jacob? and was not that the Author of his Faith? and was not he Converted? and did not all the Holy Men of God speak, as they were Moved by the Holy Ghost? And doth not Christ say, *He that hath an Ear, let him hear, what the Spirit saith to the Churches*? and is that an Outward Hearing or External? And doth not the Apostle say; *No Man knoweth the things of God, but by the Spirit of God, which Revealeth them*? and doth not Christ thank his Father for Revealing his things to his Disciples, and hid them from such Wise, as you are? And can any come to Christ, but whom the Father draweth? and is that by an External and Outward Hearing? And doth not the Lord say, *He openeth the Mouth of Babes &c*? And did not the Lord open Lydia's Heart, to hear Christ, that Paul Preached; who was a Minister of the Spirit? and did not he and the Apostles Sow to the Spirit? and was that an Outward and External Means? And doth

doth not the Lord say; *He will put his Laws in their Minds, and write them in their Hearts; and he will be their God, and they shall be his People: and they shall not teach every Man his Neighbour, and every Man his Brother, saying, Know the Lord; for they shall all know me from the Least to the Greatest, saith the Lord: and is this your External Means (in New-England) and Outward Hearing, who persecute the Children of the New-Covenant, (that are Taught of God) for not following of you?*

R.W. And thou say'st: *I ask, if it be not a Ridiculous Contradiction, to fill the World with a Sound of their New He- and She-Apostles?*

Answ. We say, *Nay*, who are sent of God, and have heard God and Christ's Voice, as the Prophets and Apostles did. And you, who are feeding of your *External Means* of your *Outward Hearing*, and hate the *Light* of Christ, and are *Erred from the Spirit*, that gave forth the Scriptures, persecute us, as your *Fore-Fathers* did Christ and his Apostles.

R.W. And thou say'st; *I ask, if this Light within (without and opposite to the Hearing without, which is the Question) be the Means of Faith, how is it possible, that so many serious, enquiring Men in all Ages should not perceive a Breath of this VVind, no, not in their own Bosoms? and that Famous Paul should be Conscientiously and fully perswaded, that he ought to do many things against Christ Jesus?*

Answ. Hast not thou here manifested thy Ignorance again? for the *Light* of Christ within is not opposite to the Ministers of the Spirit, and such, as turn them from *Darkness* to *Light* &c. And the Apostles bid the Saints, *Look unto Jesus, the Author and Finisher of their Faith*, not unto them: and is not *He* the *VVord*, the Apostles Preached, and told them, it was nigh in their Hearts to hear it and do it? And *Moses* describeth the *Righteousness* of the Law &c: but the Apostle saith, *The Righteousness* of Faith, which speaketh on this wise (mark, Speaketh) *say not in thy Heart, who shall ascend into Heaven? that is, to bring Christ down from above; or who shall descend into the deep? that is, to bring Christ from the Grave* &c: but what saith it? *The VVord* is nigh thee in thy Heart, and in thy Mouth; and this is the *VVord* of Faith which we Preach. Now mark, the Apostle Preached the *VVord* of Faith in *Peoples Hearts* and *Mouths*; and was not this *VVord* in *Abraham's Mouth*? and *Jacob's Mouth*? and *Moses Mouth*? and

and the Prophet's Mouth? and dost thou say, *Enquiring Men in all Ages should not perceive a Breath of this Wind?* and because thou and the Priests in New-England do not perceive a Breath of it, therefore thou judgest others, like thy self. And how could all the Prophets see Christ without the Light, which was Life in the Word, by which all things were made? — And whereas the Apostle saith, *How should they hear without a Preacher?* and how should he Preach, except he be sent; what is this to your Preachers, that never Heard the Voice of God, and run, when God never sent them? And the Apostle saith, *But have they not all heard?* (mark) yes verily &c: so, Then (saith the Apostle) Faith cometh by Hearing, and Hearing by the Word of God. And Paul, who was fully persuaded, he ought to do many things against Christ Jesus &c; shewing, that he had heard of Christ with his External Ears and outward Means, and had heard the Prophets, that spake of Christ; yet was a Persecutor of Christ in his Members in his False Conception, like thee, and the Priests in New-England. And though Paul heard Steven's Sermon, yet he was not Converted; but at his Conversion Christ told him, *It was hard to kick against that,* which had pricked him: for Christ knew, what had prickt him, that made him kick again, when he was a Persecutor of Christ in his Members, like R. W. and the New-England Priests and Professors: and it is the way of the Persecutors about Religion, to kick against that, which pricketh them.

R. W. And thou say'st; *Therefore it is Grace, that doth All;* and yet thou say'st; *This is something, but reacheth not home,* [but what this something is, thou hast not told the World.] And thou say'st; *If all Men in the world have this Light, (which is sufficient without Hearing) why should not some (especially the Wise and Enquirers &c.) perceive it, or something of it?* as Paul did not, until he heard something (and because God had a purpose to make an Extraordinary Use of him) &c.

Ans. What is this to R. W. and the New-England Priests, who are Strangers to this Work? And Christ, who enlighteneth every Man, that cometh into the world, he saith; *Learn of me* &c: and God saith; *This is my beloved Son, HEAR YE HIM.* Yea, the Saints heard the Apostles, which were Ministers of the Spirit; but was the Apostle therefore the Author of their Faith, and Finisher? or, were the Apostles the Word, which they Preached? And as for thy Wise and Enquirers, some ask and have not, because they ask

amiss: but as Christ Enlighteneth every Man, that cometh into the world; so, if they do not hate the Light, in that Light they will see more Light, and see Christ, their full Satisfaction. And thou say'st, It is Grace, that doth All: If so, what do the Scriptures and the Teachers do then? which are thy only Sword, Weapon, Rule &c; and thy outward Means, which thou hast been busying thy self about? — But R. W. the Scripture saith, Grace and Truth cometh by Jesus Christ, which shed his Blood, and tasted Death for every Man: and this Grace of God, which bringeth Salvation, hath appeared to all Men; and God said to Paul, It was Sufficient. So, it is Sufficient to Teach People, and bring their Salvation, if they do not turn it into Wantonness, and walk despitefully against the spirit of Grace: and such are not like (though they do enquire) to perceive, that deny that, which they should perceive withal.

R. W. And thou bringest T. P. saying, [To say, the Officers of the Church are Invisible, it is plain of their Father the Devil]. G. F. Answer to T. P. and saith, [The Holy Ghost made the Officers of the Church Overseers; and that made the Officers the Overseers to be Invisible. For they saw with an Invisible Eye, and so, they were in the Spirit, which is Invisible, and not in the Flesh, else they could not be Overseers in the Church of God: and you are the Visible Apostatized from them]. — And R. W. replyeth, and saith; This is one of the most impudent Fooleries, that either Fox or (as the Proverb is) any Dog could be impudent in.

Answer. Here you may see, how R. W. beginneth with Railing Language, which he had better applyed to his own Spirit, which cometh from it: but he hath not proved out of the Holy Scripture his Lying Proverb.

R. W. And thou say'st, G. F. acknowledgeth a publick Assembly of Christians, as well as of other pretending worshippers, Turks, Jews &c. and also he acknowledgeth the Ministers, Officers and Over-seers of their Assemblies.

Answer. Doth G. F. here mention the Overseers made by the Holy Ghost of the Turks and Jews, but them in the Apostles days? why dost thou abuse his Words?

R. W. And thou say'st, G. F.'s Reason is notoriously silly and impudent: why? Because G. F. saith, The Church is in God, and the Overseers are made by the Holy Ghost.

Answer. Doth not the Apostle say, The Overseers were made by the

the Holy Ghost? and, the Church was in God, as Act. 20, 28, and Thes. 1? and is this Doctrine of the Apostles notoriously silly and impudent? why? because you are not in the same Holy Ghost, and your Church is not in God, as theirs was.

R. W. And thou say'st; Are the Secrets of God always secret, and never to be Revealed? the Child in the Womb, the precious Stones &c. when brought forth, are no more Invisible, than the Sun in the Firmament.

Ans. Were not the Children in the Womb, or precious Stones Invisible, before they were brought forth in themselves? how proveth R. W. and the New-England Priests that to be like unto the things of God? The Secrets of God are Revealed by his Spirit, which is Invisible: and so, they are Secrets to them still, to whom they are not Revealed by the same Spirit. And this Spirit, that doth Reveal the things of God, doth make them Overseers.

R. W. And thou say'st; The Christian Profession and Professours, how-ever they were wrought and prepared, and by divers Means by God's Spirit; yet &c.

Ans. But what these divers Means are, R. W. hath not told the World. But what is this in opposition, that the Holy Ghost made not Overseers in the Church in the Apostles days? it is nothing to that.

R. W. And thou say'st; Yet the Lord Jesus Christ compareth them to the most Visible, Conspicuous, and Glorious Things and Persons, to the Sun and Moon in the Heavens, and the Heavens and Stars also; to Mountains and Cities &c. and to Kings, their Houses and Palaces &c.

R. W. What is all this to oppose the Apostle's Doctrine, and say, The Holy Ghost did not make them Overseers? which is the Consequence of R. W's. fangling. For we do grant, what the Lord Jesus Christ doth compare his Holy People to in Scriptures; but that's not thy State.

R. W. And thou say'st; Although the Lord Mayor of London, and the several Officers of the City are not made and ordained in the publick Streets; nor Generals &c. are they not therefore Visible &c.

Ans. What a Story is this! who opposeth thee in this? who saith, They are not Visible? But what is this to oppose the Apostle's Doctrine still, who said, The Holy Ghost (that is Invisible) made them Overseers? Will R. W. say, It is the Holy Ghost, that

maketh all *Mayors*, and *Generals*, and *Officers*, which are *Visible Officers* by *Visible Commissioners*? else what doth he bring this *Comparison* for? The Work of *Christ's Overseers* is *Spiritual*; it is with a *Spiritual Eye* and a *Spiritual Discerning*, and by a *Spiritual Power*, and to watch over the *Invisible Spirits* of *People*, the *Souls* of *Men* and *Women*.

R. W. It is most true &c. that the Church is in God: [and then thou Contradictest thy self, and say'st,] And is it not also true in one Sense [that is, thy Sense, not the Apostle's 1 *Theff.*] We live in God, and move in God, and have our being in God &c.

Ans. What *Roger*! one while a Church, and not in God, and yet Live in him, and move in him, as thou confessest? Thou say'st, The whole Creation is Gloriously Visible. Who saith to the contrary of that, which is Outward?

R. W. And thou say'st; The Saints, their Assemblies and Officers are in God Visible to the world &c. though in an Heavenly Spiritual Sense, transcending the being of the Creation.

Ans. And yet *R. W.* bringeth *J. M.* to Contradict himself; [in his *Append.* pag. 21.] and saith; The Wise *Heathen-Philosophers* had a greater measure of Light in them (which is the first *Adam*.) than any I can find now. And *R. W.* opposeth *G. F.* for setting up *Christ* the *Second Adam*, and his *New Covenant*, and his *New Creatures* above the *First Adam* and the *Heathen-Philosophers*; and now [in his 42 Page] he confesseth, This transcends the being of the *First Creation*: Why didst thou oppose *G. F.* then (in thy 21 Page) and there Contradict. what thou say'st in page 42? But where doth the Scripture say, That the Saints, and their Assemblies and Officers are in God Visible? for God is a Spirit, and they that are joined to the Lord, and are in the Lord, it must be by the Spirit: for none knoweth his things, but by his Spirit, that is Invisible. And *G. F.* never denied, that the Bodies of the Saints and Officers, and Assemblies were Visible now, and in the Apostles dayes, and they were and are to be seen with Visible Eyes; or else how could they have been persecuted in the Apostles days, and in *New-England*? if you had not seen Quakers there, you could not have Hanged them — And thou say'st; It is most true and most sweet, that the Church is in God: yet again, *G. F.*'s Reason is notoriously Silly and Impudent, [because he saith to the Priest, *R. W.* defendeth, that the Church is in God:] So *Roger*, put thy Words together and see, what Sense thou canst make of them?

R. W.

R. W. Thou say'st; *Yea, G. F. and his &c. for all their being in God, and some of their proud and silly Answerings in Courts, that they Live in God, and Dwell in God &c.*

Ans. See R. W's. Contradiction before in the same page, where he saith; *We live in God, and move in God, and have our Being in God &c:* we must not now confess this (that he just now owned) without being called *Proud* and *Silly*. But why! must not we tell, where our *Living* and *Being* is, before your *Courts*? and are not they *Silly* and *Proud* (as thou speakest) and *live* not *in God*, that cannot endure to hear People tell you, where their *Living* and *Being* is? And yet thou say'st; *They disown not their own Visible Congregations &c.* Why should they disown their *Visible Assemblies*, or *Teachers*, or *Overseers*? which are gathered together in the Name of *Jesus*, and are *Ministers* of the Spirit; and are made *Overseers* by the Holy Ghost, that is *Invisible*: and their *Singing* and *Praying* in the Spirit they own. As for those *Audible Performances* thou speakest of, the Saints perform their *Worship*, *Praying*, *Preaching* &c. by the Spirit: is the Spirit and Truth *Visible*, in which God is worshipped? let R. W. and all the Priests prove that by Scripture, if they can.

R. W. And thou say'st; *Why doth this poor notoriously Visible Cheater thus prate of Invisibilities, especially in times of Peace and not in Elias his Case?*

Ans. What! must they not talk of *Faith*, by which { P. 43.
the *Invisible* God is seen? nor the *Word of God*, which was made *Flesh*, by which all things were made? nor talk of the *Holy Ghost*, which made *Overseers*? And did not the Apostle say, *Ye are not in the Flesh, but in the Spirit*, (Rom. 8, 9.) and yet all these were upon the *Earth*? but thou art dark, not knowing the things of God. But you Professors, that prate so much of *Visibility*, are *Invisible* enough at *Times*, running away and flying your *Testimony*: but the things that are seen, that are *Temporal*, your striving is in: and so thou pleadst for *Visibility*. And though we are for God's *Invisible* things, against your *Carnal* envious *Minds*; yet, have we not been *visible* in *Tryals* and *Persecutions*? did we hide from you?

R. W. And thou bringst *M. Bine*, which saith [*The Scriptures may be understood by the Help of Tongues.*] And G. F. Ans. ["All *Scriptures* were given forth by *Inspiration*: and so without the same *Inspiration* it is not understood. Again, *Pilate* had the
"Scrip-

“ *Scriptures and Tongues, and yet did not understand the Scripture*”
 “ *nor Christ the Substance of them: and this you have set up*
 “ *since the Apostacy, your Tongues, you Raveners from the Spi-*
 “ *rit.*] — *R. W. replyeth and saith, That G. F. confesseth, that*
every Syllable or Title in the Scripture is the Word, or immedi-
ately revealed VWill of God, against his and the Quakers common Song,
hath God any more Words than one?

Answ. Doth *G. F.* speak these Words in his Answer? did ever
G. F. or any called *Quakers* deny, but the *Scripture* was given
 forth by *Inspiration*, and was *Revealed* from God and Christ to
 his Prophets and Apostles, which were the *VWords* of God and
 Christ, and he the *VWord*? And, *Thou shalt not kill, and steal &c.*
 was not that *Revealed* to *Moses*, and the *VWords* of God? for Christ
 saith; *I am the Door*, and, *I am the Bread of Life*; he doth not
 say, That he is an outward *Door*, or outward *Bread*, that is
 made of Corn. And was not the *Promise* of God *Revealed*, and his
Commands? and must they not be known by the same Spirit, to an-
 swer them in Man &c?

R. W. And thou say’st; *I observe, the end of G. F. (and especially*
of the old-Fox and Serpent that acts him) is, to destroy the coming
of God’s Holy Records and Writings to poor lost Men to their Sal-
vation.

Answ. Are the *VWritings* to *Salvation* to *lost Men*? is not Christ
 their *Salvation*? May not the *Devil* and the *Pharisees* have the
VWritings, and yet be *Enemies* to Christ the *Salvation*? did not
 the *Jews* think to have *Life* in the *Scriptures*, which testified of
 Christ, and would not come to him, that they might have *Life*
 and *Salvation*? And dost not thou say (in the same Page) That
G. F. confesses, how all Scripture was given forth &c; and now,
 dost thou *Contradict* thy self, and say’st; *His end is, to destroy the*
Scriptures? No, no; We love the *Scriptures*: and thou mightst
 have kept all thy bad Words at Home. — And thou say’st;
He may foist and whisp in, what his Hellish Malice pleaseth to their
Damnation. — *Roger*, this is thy own Condition, and not the
Quakers, as thy Lyes have manifested.

R. W. And whereas thou say’st; *If no Knowledge of the Tongues, in*
which the Most-wise, Holy Lord pen’d his Letters or Writings to us,
then no Preaching of the Doctrine in them to the world without some
New miraculous way, then no Translating and Reading of them,
which is, that the Devil in all Ages and at this day aims at with all his
might.

Answ.

Ans. Doth G. F. deny *Tongues* in themselves here, which are natural things? and what must be inferred from thy Words, but that Men may understand the *Scriptures* with *Natural Tongues*? then I query; How was it, that the *Pharisees*, and the *Grecians*, and all other *Languages* did not understand them? and how is it, that *Christ* saith, *He thanketh the Father, that he hath revealed these things unto Babes*? And the *Apostle* saith, *No Man knoweth the things of God, but by the Spirit*: and G. F.'s Answer is, *That all Scripture was given forth by Inspiration; so without the same Inspiration it is not known*: and if this be to deny the *Scripture*, let the *Righteous judge*. And as for all thy bad Words here against us, thou mightst have kept them at home.

R. W. And whereas thou say'st; *I charge upon this proud Ignoramus, and all his blind Disciples &c. the horrible Crime of Unthankfulness and Ingratitude; for were it not for Tindal burnt to Ashes, and other Heavenly Spirits set on work from Heaven to dig out the Knowledge of Hebrew and Greek, and turn it into French, Dutch and English &c. how should these Seraphical Doctors know, whether there were such a Creation of Heaven and Earth, and a Man and his Wife, which we talk of.* { P. 44.

Ans. Dost thou not Contradict thy self (in thy 22 Page), when *Plato* granteth a *Creation*, and a kind of *Father and Son*, where thou settest up the *Heathen-Philosophers*? and dost thou not say, what *Aristotle* confesseth of the *God-head*? and what *Scripture* had they? and dost thou not say, *Thou findest in all Mankind a Conviction of the Eternal Power and God-head*? And doth not the *Apostle* say, *He understood by Faith, the World was made or framed by the Word of God, Heb. 11*? and doth not *John* say the same *Joh. 1*? And is not *God* the same now to his People in *Christ*, as he was to *Moses*? and doth he teach his People in the *New-Covenant* short of *Moses*? And as for thy Charge of *Unthankfulness &c.* keep it to thy self: for we can praise the Lord for the *Scriptures*, and such as honest *Tindal*, that did translate them; who was burnt and persecuted by the same *Bloody Murdering Spirit of New-England*, that kill'd our Friends. But what hast thou to do with *W. Tindal*? hear him in our Defence against thee and thy Brethren, saying: "*It is impossible to understand in the Scriptures more than a Turk, for who-so-ever hath not the Law of God writ in his Heart to fulfil it.* Again: *Without the Spirit*"

it is Impossible to understand them (W. Tindal's *Works* p. 319, "p. 80). What is this, if People have the *Scriptures* in all the *Languages*, and yet oppose that, which must lead them into the Truth of them, or inspire them to know them? and though they have the *Scriptures* in all *Languages*, can any know *Adam* and *Eve's* State in *Paradise*, except they be brought thither by *Christ*? And it's true, they may have an outward *Knowledge* by reading of *Adam* and *Eve* &c; but in this thou confoundest thy self, and say'st, *A Parrot may talk of Heaven and Hell, and the Grace*, and so, may not a *Parrot* be taught to talk of *Adam* and *Eve*? (read thy 33 Page). And then *R. W.* telleth of a *Question* put to a *Soul*, and the dreadful end of that *Party*; but he hath particularized no body: so, it is like the rest of his *Stories*.

R. W. And then thou chargest the *Quakers* with *Laziness*, because they do not study the *Original Language* themselves, saying; *It is a shameful Trade, and deceitful, when Persons have money in their hands, to take up all on Trust.* And further thou say'st, *I never knew any of these Foxians so inclined; but according to the Lazy Fool under the Fig-tree &c.*

Ans. *R. W.* Contradicteth himself: he saith, (pag. 43.) *John Stubs* vapour'd and said; *He understood as many Languages as I: [and in another place] That he understood the Greek, Hebrew, and Latine.* And the *Quakers* have their *Schools*, that teach all these *Naturals*: but what is all this to know *Christ* and the things of *God*, which are Revealed by his *Spirit*? And *Christ* saith, *Flesh and Blood had not revealed him to Peter, but his Father*: and was not *Peter's* and the *Jews* Language *Hebrew*, that opposed *Christ*? And as for all thy foul Words, thou mightst have kept them at Home; for they are not worth Answering. But we challenge *R. W.* and all the *New-England* *Priests* to prove by *Scripture*, where-ever *Christ* or his *Apostles* charged one of their *Believers* with the *Horrible Crime* of *Laziness*, for not studying the *Original Languages*, as the means, by which they might know the *Scriptures* and *Christ*, without the Revelation of *Christ* and his *Spirit*?

R. W. And thou say'st; *I judge, that G. F. with his Wild Spirit cannot prove, that Pilate had the Hebrew, Greek and Latine.*

Ans. That is not the Matter in hand: for *G. F.* his proof was, That the *Scriptures* are known again by the same *Inspiration*: and that is thy part and the *New-England* *Priests*, to disprove, that

that Pilate had not the *Hebrew, Greek and Latine*, which he caused to be set up upon Christ, when he Crucified him.

R. W. And thou say'st; *Thou knows, that the Devil abounds in Tongues, and can speak all Languages; and I know and have seen his Inspirations, Three thousand Verses, in a shew very Heavenly inspired by him, by an English Woman of this Country.*

Ans. But what this *English Woman* is, thou hast not named in thy long Story of her. And it's like, thou art more acquainted with the Devil and his Works, than with Divine Inspiration: and if he knoweth all Languages, what is this in opposition to *G. F.* that saith, *The Scripture is known by the same Inspiration, that gave them forth?* But I believe, the Devil and thee art little acquainted with this *Inspiration*; if thou werest, thou wouldst not give *G. F.* so much *soul Language*, that holdeth it forth. And it's like, this *Woman* thou speakest of, is one of your own People; for if she had been a *Quaker*, we should have had her Name in Print before now. And the Apostles were *Inspired by the Holy Ghost with Tongues*: and if the Lord should *Inspire* any now, I question not, but you would say, It was of the Devil. But we charge thee and the *New-England Priests*, to shew us by Scripture, where Christ or his Apostles commanded to set up *Schools*, and to *Study Tongues and Languages*, and then go to Preach? for the Scripture saith, That they had sometimes *Interpreters* (as *1 Cor. 14.*): and if they had not, they were to be silent.

R. W. And whereas thou say'st; *Thou art sure, that we talk (like little Children) without the least Knowledge at all (generally) of any thing but their Mother English; and yet* { *p. 45.* } *so proudly and imperiously vapouring and triumphing &c:* and yet thou say'st; *I perceive, that John Stubbs was a Scholar; and had Hebrew, Greek, and Latine; [He was a Quaker, that disputed with thee.]*

Ans. And what *Contradictions* are these *R. W.*! And what canst thou tell, what they do in their grave *Consultations*? what doth *Roger* make himself here? But what is all this as *knowing the Scriptures* again by *Inspiration*? and the *Quakers* can praise God, for what they are through his *Grace*. — And then thou tellest a Story of *Theora John*, and say'st; *The Quaker's Inspirations are like unto his*: Nay, this thou might'st have kept at home; for we own no *Inspiration*, but by the same *Holy Ghost* that gave forth *Scriptures*.

R. W. And thou say'st; *G. F.* is no wiser in affirming, that the Tongues came in place of the Spirit since the Apostacy: for before the Apostacy the Lord furnished his Servants with the Understanding of several Languages miraculously; and with the Apostacy those Heavenly miraculous Gifts ceased.

Ans. And therefore you have studied the Tongues in the Apostacy, and set them up in place of the Spirit: but are not the Gifts of the Spirit known again out of the Apostacy? And is Inspiration known by studying Natural Languages? and what is this to the purpose of the Apostles knowing Tongues by Inspiration? *G. F.* opposeth not that; by which Inspiration they gave forth Scriptures: which Inspiration maketh wise. And thou confessest, The Devil can speak all Languages: so if you study to know all Languages, they are but Natural things; and are you any thing wiser with your Natural Languages than he? for can any know the Prophet's, and Christ's and the Apostle's Words, and Christ, but by Revelation of the Holy Spirit and Inspiration — the things of God?

R. W. And thou say'st; In the Apostacy the Father of Spirits gave to his Two Witnesses Power, and Authority, and Ability &c.

Ans. But prove this out of the Revelations, that the Lord Commanded them to set up Schools and Colledges to learn Languages to set up Ministers: for the Papists (that thou speakest of) had Schools and Colledges to make Ministers, before Calvin and Luther rose; and so have you. And as for the true Protestants and Martyrs, that suffered Persecution (as we have done by the same Spirit of New-England) we own all those true Protestants; and how the Lord upheld them in their Testimony: and this is nothing to you Professors of New-England, who are found like these Foxes and Popish Spirits, worrying the Lambs, and speaking evil of things you know not.

R. W. And thou say'st; Thou wilt not discourage the weakest English Man or Woman (in Christian Humility) to sound forth the Praise of God in Writing, Speaking, and Printing in English, what they have Experimented of the Son of God &c.: And then thou Contradictest thy self, and hast been speaking against He-Apostles and She-Apostles of the Quakers, speaking by the same Spirit: and thou say'st; But when they lift up their Horns on high (or their Brutish Ears, as Foxes do, instead of Horns) then I must

must tell G. F. that although he prattles amongst the English, and they be cheated with his dying Spirit &c.

Ans. As for Cheating and dying Spirit, R. W. may keep at home, with the *British Ears* thou speakest of, and his and the *New-England Men's Horns*. For it is with the *Holy Spirit of God*, that we do exalt the *Horn of our Salvation*; through which Spirit we have had *Experience* of his *Son*, and of his *Light, Faith, and Mercy* and *Grace* manifested to us: and this we have been moved of the Lord to *Speak, Write and Print*; which hath made the dark Spirit in thee and the *New-England Priests* to rage and persecute. And it was not a *Simple Pretending* (as thou scoffingly say'st) of some of our going to the *Turk and Pope*; but a Motion of God, whether they will hear or forbear. But R. W. may Rail against them *behind their Backs* in his *Tongues and Languages*, but before their Faces he dare not shew his Face: and therefore the *Lazy Spirit* he had better applyed at Home.

R. W. And then thou say'st; *They must either be furnished with the Gifts of Tongues Miraculously &c; or else they must sing off their Lazy Devil, and Study the Tongues of other Nations, to whom they carry their (pretended) Glad News.*

Ans. Is the Devil Lazy, and can speak all Languages, as R. W. saith? Must the *Quakers* study the *Tongues* to Preach the *Glad News*? and what, if they have them already? Did none speak by *Interpreters*? read 1 Cor. 14. And what, if they can speak all these *Tongues*, and be out of the Spirit of *Inspiration*, that gave forth *Scriptures*, and Revealeth the *Son*, it would but bring People into a *Form*, like the *New-England Professors* and others, and to speak of *Heaven, and Hell, and Grace* (as thou say'st) like the *Parrot* (in thy 35 Page). So, compare this with thy 45 Page and see, what a great rambling thou hast made against G. F.'s Words to no purpose, who saith, [“The Scripture must be known by “the same *Inspiration*, that gave them forth”]; and for all thou hast said, thou hast not disproved it. And the *Glad News* of Christ and his *Gospel* was and is Preached by his Spirit: for the false Christs and *Wolves* may get the *Sheeps-cloathing*, as you Priests have done, and have worried the *Lambs* in *New-England*.

R. W. Bringeth M. Bines (fol. 86.) saying [Notwithstanding thy passing through the *First and Second Resurrection* (as he saith) there remains a Torment for thee at the last Day, and Woe. And G. F. Ans. [“They are blessed, that

} p. 46.

have

"have Part in the First Resurrection, the Second Death hath no Power over them; but are made free from Wrath that is to come, and are passed from Death to Life: and are translated into the Kingdom of the Son of God; and are in Union with the Son of God and the Father both]. R. W. replyeth and saith; G. F. arrogates to himself and his Foxians, a passing through the First and Second Resurrection; he triumphs in their Blessedness pronounced to their First Resurrection, viz. of Communion with God, and Freedom from Wrath to come.

Ans. The Reader may see, how R. W. falsely applyeth the Priest's Words to G. F. which speaketh of the First and Second Resurrection: but doth G. F. mention the Word of passing through the Second Resurrection? For doth not John say in the Revelations (and is it Arrogancy in him?) Blessed and Holy is he that hath part in the First Resurrection, on such the Second Death hath no Power; for they are Priests of God &c. (Revel. 20)? And doth not the Apostle say (Rom. 5. 9,) We shall be saved from Wrath through him (to wit, Christ &c.)? and, Thanks be to Jesus, which hath delivered us from Wrath to come (1 Thess. 1, 10)? and (Chap. 3, 9) God hath not appointed us to Wrath? And the Saints had Fellowship with the Father and the Son (1 John 1)?

And R. W. saith; That G. F. is in his Burrough of Words of divers Significations &c. Nay Roger, G. F's. Words are plain; and thou art in thy Burrough, that seest them not. And then thou say'st; G. F. wrests and winds, what is for his wicked Ends. This is false, and thy own Condition; and wherein doth he wrest, when he speaketh plain Scripture?

R. W. And thou say'st; You shall never take him in distinguishing, and defining, what is the First and Second Death, and what is the First and Second Resurrection.

Ans. What need he, when John hath plainly defined and distinguished it in his Revelations?

R. W. And thou say'st; The Truth is, as soon as they hearken to this Familiar Spirit, they are so elevated, that they be in Heavenly Glory: the Resurrection is past, and (with K. Agag's Dream) the Bitterness of Death and Wrath is past for ever with them.

Ans. This thou mightst have applyed at home, with thy Familiar Spirit, thou speakest of. And dost thou not here again abuse G. F's. Words? doth he say here, That the Resurrection is past? and are they not the Priest's M. B's. Words of Passing through

through the First and Second Resurrection? But where doth the Scripture say, *They that have part in the First Resurrection, there remaineth a Torment for such at the last day and VVo*, as the Priest saith? thou shouldst have made this good by Scripture. And as for the *Thorns and Thistles*, thou may'st keep them at home, which grow in thy own Nature.

R. W. And thou say'st; *If we talk of Escaping Wrath to come, and of Enjoying Blessedness, we must prove it to others; as well as to our selves.*

Ans. Roger, thou and the New-England Professors have no more Ears to hear it, than the Jews had to hear Christ and his Apostles, who said, *Christ had a Devil: and Paul was a Babler, and a Pestilent Fellow.*

R. W. And thou tellest us; *That the Expectation of the Jews and the Mahometans expecting a Catnal Blessedness to come, is false: and We must prove, Papists and Common Protestants (for all their Prayers and Alms &c.) are under that Sentence, Depart from me, ye Workers of Iniquity.*

Ans. Thou didst very well Roger, to confess thy self (at last) to be *One of them*; and we do believe, thou hast spoken forth thy own Sentence. But dost thou believe, that none of the *Papists and Common Protestants* will repent? and *Jews and Mahometans*? Cold Charity, Roger!

R. W. And thou say'st; *The Lord Jesus being ask'd about the great Point of Salvation, he seems to answer two things, 1. That the Most will hang their Souls upon the Hedge, and venture like the Highways and Hedges &c.*

Ans. We do charge R. W. and the rest of the Priests in New-England to make this good by Scripture, where ever Christ said, *They hanged their Souls upon Hedges, and ventur'd like the Highways and Hedges?* or else acknowledge, thou hast abused Christ's words, as well as G. F's.

R. W. And thou say'st; *Some will endeavour to seek to enter (I judge) both Jews, Mahometans, Pagans, Papists and Protestants, and shall not be able.*

Ans. And why didst thou not put in thy self and the persecuting Professours in New-England? And why shall they not enter? is it not, because they do not believe in the Light, as Christ commandeth? therefore they do not Enter into the Rest because of Unbelief (as in Hebrews)?

R. W.

R. W. And thou say'st Of such, as are sensible of the Narrowness of the Way, and Streightness of the Door, and the
 p. 47. } Infinite Necessity incumbering, and the Infinite Excellency
 inviting, that sling away Preferments, Profits and Pleasures,
 and chuse to enjoy the Mediator, as lost and damned in our selves,
 and follow him from his Cradle and Manger to his Cross and
 Gallowses, and labouring to draw other poor drowning Souls out of the
 Pit of Eternal Rottenness and Howling with us.

Answ. If *R. W.* and the New-England Professors were in this, as he saith, he and they would never have been so Envious (as they have been) against the People called Quakers; for *R. W.*'s Words, and the New-England Priests and Professors Affections give them the Lye. For he is persecuting God's People with his Tongue, and desireth, they may be punished: and the others have Hanged them upon their Gallowses, and Whipt and Spoiled Goods. And if this be a Spirit, that followeth Christ in his Cross, in his Straight way from his Manger, and Cradle and Cross to the Gallowses, who rebuked them, that would have had Men's Lives destroyed; and told them, They knew not, what Spirit they were of, and said, He cometh not to destroy Men's Lives, but to save them; let all the Sober Christians judge.

R. W. And thou say'st; The Spirit of God tells us of three sorts of perisht Souls, 1. Those without the Law, of which are Millions of Millions innumerable. And yet thou say'st (*Append. p. 28.*) There is generally in all Mankind in the world a Conviction of an Invisible, and Omnipotent and Eternal Power and Godhead; and thou findest, all Men will confess, that the Mind of God is pure &c. that it was ever and is wickedness, to sin against it. All Mankind having the Law &c.

Answ. How stand these together Roger, and with Rom 1, and 2, which thou say'st, The Spirit of God tells thee, that those without the Law are Millions of Millions innumerable? For if thou meanest the Outward written Law, whether that of God in the Gentiles was not one with it, which did the things contained in the Law?

R. W. And then thou say'st; 2. Such as had the Law and Will of God revealed to them in the Covenant of Works &c. 3. Of such, to whom Infinite Pity hath vouchsafed the Joyful Tidings of the Son of God his Mediation and Intercession &c.

Answ. Art not thou and the New-England Professors like unto the

the Jews, that had the Law of God, and did it not? that have the Joyful Tydings of the Son of God, his Mediation and Intercession &c. who dyed for Enemies, and ye persecute his Friends, like the Jews, that persecuted the Prophets, that had the Law? But what is all this to G. F.'s Words, ["*Blessed are they, that have part in the First Resurrection.*"]? thou hast gone beside the Matter, which thou took in hand to reply to; for thou findest fault with G. F. for not defining and distinguishing, what the First and Second Death is; and yet thou hast not done it thy self.

R. W. And thou tellest us of a Story of the Papists, and Protestants against the Papists &c.

Ans. This thou mightst very well applyed to thy self and the Professors in New-England, that are crying against the Bloody Papists, and ye have been as Bloody in this Age, as they.

R. W. And thou say'st; *These Quakers pretend the Highest, but no otherwise, then Thou O Capernaum, which art exalted &c.* And thou say'st; *Tyre and Sidon, Sodom and Gomorrah, and the poor Jews and Mahometans, yea the Papists and Common Protestants shall have an easier Cup to drink, than these (thou here and often else-where callest Foxians) that are so high, pure and lofty, yet abound with Luciferian Filthiness.*

Ans. R. W, as thou judgest, thou wilt be judged; thou wouldst have it so: but none of these things thou hast proved, but misapplied Christ's Words; which is to thy self. And as for Capernaum, Tyre, Sidon and Sodom &c. it may be well said to thee and the New England Professors, who would neither hear Christ nor his Servants, but slew them. And as for our Cup, trouble not thy self with it, who know the Cup of Christ's Suffering, and the Cup of Salvation; who learn of Christ to be Meek and Low, and to deal truly with Hypocrites. And as for Luciferian Filthiness, thou mightst have kept that at home. And Christ doth teach and exhort, and maketh his People Clean by his Blood; and they can praise God for it, though thou scoffest at God's Work and them: and we know, that Christ hath taught thee none of this foul Language.

R. W. And thou bringst *M. Bines* (Fol. G. F. p. 89.) saying [*The Saints are neither in the Fulness of the Godhead, nor in part; away with this Blasphemy, that saith, this is*]. G. F. Ans. ["*The Work of the Ministry was, To bring People to the Knowledge of the Son of God; to a perfect Man; to the Unity of the Faith,*"
to

“to the Measure and Stature of the *Fulness* of Christ; and Christ
 “would dwell in the *Saints*, and God would dwell in them. And
 “thou say’st, *They have no part of the Fulness of the Godhead*;
 “but John saith, *Of his Fulness we all have received, in whom*
 “*dwelleth the Godhead bodily*. And ye be all in the *Blasphemy*, that
 “be out of this part of his *Fulness*]. R. W. replyeth to G. F.
 and saith; *It was an Horrible Crime, which the Jews, though ma-*
liciously and falsely objected against the Lord Jesus, that he being a
Man makes himself God.

Ans. Who denyeth this, but the Jews did so? and what is
 this to the purpose? but was Christ ever the worse for their *Blas-*
phemy? or his Servants the worse for thy *Railing* against them, and
 for *New-England* Professor’s persecuting of them?

R. W. And whereas thou say’st; *What shall we say to these*
Brutish, Blasphemous vile Worms of the Earth, Yesterday creeping
out of their Holes, Slaves, Hell-hounds (as we all by Na-
 p. 48. } *ture are)* so horribly to set their Faces (as David speaks)
 } *against the Heavens, vapouring themselves to be in the God-*
head, and that also Bodily: so that what was applicable to
the Body of the Son of God, is proper and applicable unto them
&c.

Ans. Let the Reader read G. F.’s Answer and see, if there be
 any Colour for him to forge these Words, *That which was appli-*
cable to the Son of God, we should take to our selves? Or, is there
 any thing, that G. F. saith, *The Saints are in the Fulness of the*
Godhead? but as the Apostle said, What was the Work of their
 Ministry, which was for the perfecting of the *Saints* &c. and the
 Edifying of the Body of Christ, till we all come in the Unity of the
 Faith, and the Knowledge of the Son of God, and unto a Perfect
 Man, and unto the Measure of the Stature and Fulness of Christ.
 And John saith (1 Joh. 16.) *Of his Fulness have we received Grace*
for Grace. And the Apostle speaking of Christ saith; *He hath put*
all things under his Feet, who gave him to be Head over all things
to the Church, which is his Body, the Fulness of him, that filleth
all in all: And the Apostle saith; *To know the Love of Christ,*
which passeth Knowledge, that ye might be filled with all the Fulness
of God (Ephes. 1, 23; and 3, 19) And the Apostle saith; *In him*
(to wit, Christ) dwelleth all the Fulness of the Godhead bodily;
and ye are compleat in him, which is the Head &c. (Coloss. 2, 9):
 was the Apostle a *Blasphemer*, and a *Hell-hound* &c. that spoke
 these

these Words? and doth not the Apostle say, *That God will dwell in his Saints*? read *Coloss.* both the 1. and 2. *Epist.* And as for *Setting Face against Heaven*, with all thy bad Words and Languages thou might'st have kept at Home.

R. W. And thou say'st; *See the horrible Egyptian Darknes*, the Lord hath justly poured upon these feigned Goshenites, they exclaim against us for using the word God-man, and ask us, where we find such a Phrase in Scripture? [and why should you not prove by the Scripture, what you do say?] And thou say'st; *They rest not in the Title Immanuel, God with us; nor the Fulness of the Godhead bodily in Christ* [that is Scripture-Language]. And R. W. saith; *But Sacrilegious Robbers (in effect) Arrogate to themselves to be God-men and God-women, the Godhead dwelling in them Bodily.*

Ans. We do charge R. W. or any of the New-England Professors, to shew out of our writings, and name the Persons, that ever spoke any such Language; but as the Scripture saith. *Christ dwells in his Saints, and they shall sup with him; and they are the Temples of God.* And this the Scripture declareth, which we are Witnesses of, praised be the Lord for ever.

R. W. And thou say'st; *Whereas G. F. here saith, The Work of the Ministry was, to bring the Saints to a Perfect Man; he grossly abuses that Heavenly Eph. 4, which concerns the Fulness and Perfection of all the Elect of God &c.*

Ans. Then were not the *Ephesians* concerned? And doth G. F. mention the *Ephesians* only in his Answer? are not his Words general? so the *Gross Abuse* is thy own, and not G. F's.

R. W. And thou say'st; *Applying it to every particular deluded Convert of theirs, as being as much Holy, as much God as Christ Jesus &c.*

Ans. Let the Reader see G. F's Answer, if R. W. hath not grossly Abused his Words here again? for there are no such Words in his Answer of the *Saints being as much God, as Christ*. But doth not the Apostle say, *That we may present every Man Perfect in Christ Jesus, Col. 1. 28.*? And He spoke Wisdom among them that were Perfect, 1 *Cor. 2. 6*? And *Col. 4. 12*, *That ye may stand Perfect and compleat in all the Will of God.* And doth not God and Christ exhort to Holiness and Perfection? and Without Holiness none shall see the Lord. And Christ saith; *Be ye Perfect, as your Heavenly Father is Perfect, (Matth. 5)* and must they not be perfect

perfect in their Love and Measure of the Spirit of God, which they have from him the Fountain, who are *Sealed by his Holy Spirit of Promise*, Ephes. 1, 13 : and 1 *Thes.* 4, 8 ? And doth not *Peter* say, *Ye are a Royal Priesthood, and Holy Nation*, (1 *Pet.* 2, 9) ? and doth not the Apostle *Paul* call the Saints *Holy Brethren* (1 *Theff.* 5, 26, 27) ? And their hands were to be *Holy*, that they lifted up to God (1 *Tim.* 2). And (2 *Tim.* 1) the Lord called them with a *Holy Calling* : and (1 *Pet.* 1) *Be ye Holy in all manner of Conversations* ; *Be ye Holy, for I am Holy, saith the Lord*. So, is not the *Vessel* to be *Holy*, and *Potle*, that holdeth the Heavenly Treasure of his Spirit, which they have from the *Holy God*, the Fountain ? But to say, *The Saints are as much God, as Christ*, I ask thee, how the little *Vessels* or *Potles* can contain him, who filleth Heaven and Earth ? But what is thy end in all this ? that thou wouldst not have *God* and *Christ* dwell in his *Saints* by his Spirit, and by his Faith.

R. W. Thou say'st ; *I may use the Exprobrations of Moses against Korah, Dothan and Abiram ; Is it not enough for you, but ye will seek the Priesthood also ?*

Ans. This thou mightst well have applyed to thy self, and the Priests of *New-England*, and not to the *Quakers* : for it is through the *Grace* and *Mercy* of God, that we are, what we are.

R. W. And thou say'st ; *Is it not enough, that the Most-High Potter hath made us Men and Women, and not Serpents and Toads, and not Pagans, Turks, Jews, Papists, but English Protestants.*

Ans. Are not the *New-England* Priests and thou in the same Nature and Spirit (that the *Turks, Pagans, Jews* and *Papists*) that persecute with Tongue and Hands, yea to *DEATH*, as witness the *New-England Laws* ? and did not Christ call the persecuting *Jews* *Serpents*, and of their Father the *Devil*, that did not do the Works of *Abraham* ? and what may be said to you, that do not do the Works of true *Christians* ?

R. W. And further thou say'st ; *We must also be Infinites, Eternals, Omniscentes &c.*

Ans. If thou chargest this upon the *Quakers*, we say, they are *Words of thy own forging* ; and do challenge thee to make it good out of the *Quakers* Writings, or name the Persons that said so : which we know thou canst not.

R. W. And further thou say'st ; *Will not the infinite Favour of Leave,*

Leave, to drink of some Heavenly Drops of the Infinite and Inconceivable Ocean of his Goodness, satisfy and content us; but we will be Gods with the Devil, and our first Parents, we will be the Inconceivable Ocean it self.

Ans. I never did hear such Lies before come out of a Man's Mouth, that any of the People of God used any such terms, as, *They were the Inconceivable Ocean it self, and that they would be Gods.* They might say, they were *God's People*, and he would dwell in them; and, *Christ was in them*, and all their Springs were in him: and this is according to Scripture. But let the Reader see, if there be any such Occasion in *G.F's*. Answer for him to use this forging Language. And if thou werest one of those proud Rebels (thou speakest of) that was fetcht from the Gallows by the Smile of a Prince, thou would never have used these Expressions against us. But thou say'st; *They must be the Prince and King himself:* Thou hast not proved this; though we must tell thee, Christ makes his Redeemed Saints both Kings and Priests, to Reign over the Devil, and offer up Spiritual Sacrifice to God, (*Revel. 1*).

R. W. And thou say'st; *The Pagans of the World, as they are wild to all Civility, so to all Divinity, and Heavenly matters.* And then thou tellest a great Story, what they Worship, Lyons, Dragons &c. And such as cryed out of Paul and said, *he was a God &c.* And thou say'st; *They apprehend a Deity,* (it's like thou meanest a Deity, if thou hadst Printed it right) &c.

Ans. And what is all this to the purpose, to prove, that the Saints did not receive of *Christ's Fulness*, and grow up to a perfect Man? For may be some of us have read the Story of these things, as well as thou: but thou shouldst have brought *Paul's* Answer to those.

R. W. And thou say'st; *It pleased the Most-High &c. often to meet with Pharaohs, Absoloms, Nebuchadnezers, Hamans; Herods of this World, with Nations, Cities, Armies for their Pride, as he did with Sodom with remarkable Strokes of Judgment &c.*

Ans. Let thee and *New-England* take heed of this, who boast your selves against *God's People, Sons and Servants;* take heed, that *God's Remarkable Stroke* do not come upon you: for be sure it will, if you do not find a day of Repentance.

R. W. And thou say'st; *Paul in danger to be pufft up in Voices*
 O o 2 and

and *Questions out of the Whirle-wind &c.*

Ans. But it were well, if *R. W.* saw himself, then he would not be against the *Quakers*, who say, *God's Grace is sufficient both to teach and bring Salvation.*

R. W. And thou say'st; *Till we more and more come to see, how Perfect we are in Dirt and Stink, and Filth and Death and Hell; Crawling like Monsters of Pride and Self-conceitedness upon this Earth &c.*

Ans. It seemeth, you do not see your *Stink* to the full yet; of *Filth, Death and Hell*, and your *Crawling, monstrous Pride of Self-conceitedness*: and how should you without the *Light* of *Christ*, which giveth the Knowledge of *Christ*, and his *Blood*, that cleanseth from *Sin*, and maketh their *Garments white*.

R. W. And thou bring'st *M. B.* (Fol. 90.) saying, [*There is a kind of Infiniteness in the Soul, which cannot be Infinite in it self*]. And *G. F.* Answereth and asketh the Question: [*Is not the Soul without beginning, coming from God, returneth to God again, who hath it in his hand? which Hand goeth against him that doth Evil; which throweth down that which warreth against it. And Christ the Power of God, is not he the Bishop of the Soul, which bringeth it up unto God, which came out from him? and hath this a Beginning or Ending? Is not this Infinite in it self more then all the World?*] *R. W.* replyeth, but he doth not answer *G. F.*'s *Questions*, that he asketh; but falleth a railing, and saith, *That the Soul or Spirit of Man should be boundless or without limits, without Beginning or Ending, and cryeth, A blasphemous Monster, begotten of Hellish Pride the Father, and Hellish Ignorance the Mother.* And thus *Roger* falleth a Railing instead of Answering. And then thou say'st; *For Infinity and Infiniteness in that Sense can be no other, but the Infinite and Eternal Power and Godhead, transcending the Capacity of Men or Angels to receive it, or conceive the Nature of it.*

Ans. Did not the *Apostles* receive *Christ* by his *Spirit*, in whom the *Eternal Power* and *Godhead* dwelt? how did they preach *Christ* then both in his *Flesh* and *Divinity*? But what is this to *G. F.*'s *Question*? he doth not say, *That the Soul is God or Christ*, and his *Eternal Godhead*; but he asketh the *Question*; Whether the *Soul* did not come out from *God*, that is, from his *Breath*, who breathed into *Man* the *Breath of Life*, and he became a *Living Soul*? and whether or no the *Souls* of the *Righteous* do not return to *Christ* and *God*?

R. W.

R. W. And thou say'st; *It is true in a Secondary way (a Posteriori)* as they say, the Spirit of Angels and Men are as Lamps, lighted up by the most-High and Infinite Majesty never to go out or be extinguished in Joy or Sorrow &c.

Answ. And dost not thou call the Spirits of Men the Soul? now if the Lighted Spirits of Men &c. by the most-High and Infinite are never to go out, as thou confesseth, that the Spirits of Men &c. are Lighted, and never go out; are they not Infinite then in a Secondary way?

R. W. This Notion dazzles the most sober and steady Eye and Brain &c. [If G. F.'s Question dazzle the Eye and Brain, it's like it doth thine.] And then thou tellest a Story of Emperours, and the Sun and Moon, and Days and Nights &c. And thou say'st; *All have their Hitherto and No further, by the Infinite Eternal Arm* [The Quakers do not deny that]. And thou say'st; *Of all the Opinions of the Soul's Being and Rise, this of Infinity, making it God himself &c. and this is to destroy Souls, and the Infinite God himself.* } p. 50.

Answ. How can G. F.'s Question destroy Souls or destroy God? for can he be destroyed? no; he is a DESTROYER of the Destroyer: for G. F. in his Question doth not say, the Soul is God. *Mag. Bine* affirmeth, that there is a kind of Infiniteness in the Soul; but what kind of Infiniteness it is, *R. W.* hath not explained: whether it be Infinite in it self, or Finite. And *Job. 22, 5*, *Is not thy VVickedness great, and thy Iniquities Infinite?* *R. W.* will not say, that this Infinite VVickedness was God, because he useth the Word Infinite. And *Habbakuk* saith; *Ethiopia and Egypt were her Strength, and it was Infinite (Nabum 3)*: now thou canst not say, that this was God, because he useth the Word Infinite: neither canst thou say, *The Soul is God*, because *M. B.* saith, *There is a kind of Infiniteness in the Soul.* And G. F. asketh, *Whether it be not Infinite in it self, and more than all the World?* And doth not *Job* say, *In whose Hand (to wit, the Lord's) is the Soul of every living thing, and the Breath of all Mankind (Job. 12, 9)?* And is not Christ called the Bishop and Shepherd of the Souls of the Saints (1 Pet. 2, 25)? and if Christ be the Shepherd and the Bishop, is not he both the Nourisher and Feeder of the Immortal Soul? And what! dost not thou confess, *the Soul is Immortal*: and that which is Immortal, is not that Everlasting? and now would it be well for G. F. to conclude and to say, that *R. W.* saith, *The Sou*

Soul is the Everlasting God, according to thy own Argument? nay, *G. F.* hath more Charity. And doth not *R. W.* acknowledge the *Soul* to be *Immortal*, and the *Souls* of the *Godly* going unto *Jesus*? and their *Bodies* uniting to the *Spirit* in *Eternal Life*? Well then, what doth *R. W.* make of the *Bodies* of the *Saints*, who is so offended at *G. F.*'s *Question*, because he asketh, whether the *Soul* be not *Infinite* in it self? and yet *R. W.* saith; *We use to say Hyperbolically, that such and such a doing is Infinite Pride.* But if *G. F.* should have said, Thou makest *Pride* God, thou wouldst have been offended, who art offended at this *Question*, who asketh, Whether the *Soul* be not *Infinite*? and thou callest him a *Blasphemer*: and yet thou say'st, *Pride is Infinite.* And we know, that the Word *Infinite* properly belongeth to God: *David* saith, *His Understanding is Infinite*: and thou say'st; *God proclaims his Infinite Power and Wisdom &c.* Now my *Question* is to *R. W.* and the *Priests* of *New-England*: Whether the *Prophets* and *Apostles* of God did receive any of his *Infinite Wisdom* and *Power* by his *Spirit* from above, though God be *Infinite* and *Incomprehensible* in himself in all his *Wisdom* and *Goodness* and *Justice*? And did not God say, That *Job* was *Perfect*, though he *abhorred himself in Dust and Ashes*? And thou confessest, that *God is not only Infinite, but Infinity it self, Omnipotency it self, Wisdom it self, Goodness it self, Justice it self in all their Eminencies &c.* But *G. F.* doth not say, the *Soul* is so: and if thou didst own this in deed and in truth, thou wouldst not speak against the *Quakers*. And a great deal of *Rambling* thou makest concerning the *Soul*, but thou hast not Answered *G. F.*'s *Questions*, "Whether the *Soul* be in God's Hand? Whether *Christ* be the *Bishop* of it? And whether the *Souls* of the *Righteous* *Christ* brings to God? or whether the *Soul* did come out from God's Breath?

R. W. bringeth *R. S.* who saith, [*The Mystical Body may be sometimes subject to Distempers, and Humours, and Wants.*]
 p. 51. } And *G. F.* answereth, and questioneth [*"Are you Judges? can you judge of the Mystical Body, which the Saints are Baptized into? are there Humours, Wants and Distempers in the Body, which the Saints are Baptized into? are not the Wants, Distempers and Humours in your Bodies? Do you here in this divide the Word aright? or distinguish things in the Ground, and speak right of things? and yet ye would not be judged, and say, Judge not: and is not Mystical Spiritual?"*]

R. W.

R. W. replyeth and saith, W. Edm. affirmed, *God was a Spirit literally and properly.*

Ans. Wilt thou say, That *God is not a Spirit, as literally and properly as the Scripture declareth him?* And thou say'st again, That W. Edm. shewed but little *Philosophy and Divinity.* Doth not the Apostle bid the Saints, *Beware of Philosophy?* and if they had known *God and Divinity* by it, the Apostle would not have bidden them, *beware of it, surely.* And thou say'st, That W. Edm. affirmed, that properly and really that *Scripture of Wolves coming in Sheeps-Clathing,* was to be understood *Literally without Meaning.* And what meaning wilt thou give to Christ's Words? are not Men called *Wolves* really, that worry Christ's Sheep about Religion? for Christ doth not say, They are *Wolves with four Feet;* and when Christ spoke *Parables,* he said, *He that hath an Ear, let him hear:* and sometimes he expounded them to his Disciples. And the Scripture calling *God a Father and a Husband, and Christ a Rock:* and Christ's Believers are called a *Body, a House, a Flock,* are they not really so? for it doth not say, They are a *Flock of Sheep as outwardly,* or other Creatures, nor an *outward House &c.* — And then thou goest on with a great *Tale,* and tell'st, *What the Papists hold, and what is amongst them.* Roger, though thou and you of *New-England* are separated from the Church of *Rome,* yet you are found in the same *Old Spirit* of Persecution.

R. W. And whereas thou say'st; *By God's holy and wise Permission the Devil sends out his old known Spirit of pure Invisibles, and pure Immediate, and pure Worshippers in Spirit* { P. 52. *and Truth.*

Ans. Roger, do not Blaspheme against the Holy Spirit of God. For is not God's Spirit and Truth Holy and Pure, in which he is Worshipped? and is not God's Holy Spirit Invisible, or is it Mediate?

R. W. And thou say'st; *This Spirit* (to wit, of the Quakers) being Cozen German to, or Sworn Brother in Hellish Equivocation with the Jesuites &c.

Ans. These are thine and the *New-England* Priests Conditions, as your Fruits have declared it: for the Quakers obey the Commands of Christ, who saith, *Swear not at all.*

R. W. For thou say'st; *The Quakers Churches, they are* (as they Childishly vapour) *Bodies without Wants or Distempers &c.*

Ans. Reader see, if there be any such Words in G. F's. Answer: for G. F. speaketh of the *Mystical* or *Spiritual Body,* he doth not speak

Speak of *Naturals*, nor *Bodies* of outward Families, or *Bodies* of Nations and Cities, or Armies: Nor *Visible Churches*, nor the *Body* of *Visible Churches*, but the *Spiritual Body*. For doth not the Apostle speak of a *Spiritual Body*, and a *Natural Body*? and so it is God, that doth supply both. And G. F. doth not speak of the outward *Bodies* of the Saints; for is that *Mystical*?

R. W. And then thou say'st; *What known Divisions and Passions about J Naylor's and others Cases? what Envyings, Cursings, Apostasies and Moral Idolatry: as that of Covetousness in this Colony known notoriously?*

Ans. Thou hast not particulariz'd who they be, and what is their *Covetousness*, who is known so notoriously (as thou say'st) in that Colony; therefore we look upon this as a *Slandering* of thy Neighbours: for we question, whether thou hast admonished them (if it was so) before thou told the *World*. And as for *Cursings*, and *Envyings* and *Divisions*, thou mightst have kept that amongst you *New-England* Professors: but if any one do not walk, as becometh the Gospel, we do *Admonish* them. And if there be any *Difference* about outward *Matters*, according to the Apostle's Doctrine, we do end it amongst our selves, according to Truth and Righteousness, 1 Cor. 6; and God hath given us *Judgment* in such *Matters*, as well as *Spiritual*.

R. W. And thou say'st; *I have fairly Collected, that the Spirit of the Quakers tends to Incivility and Barbarisme; and to suddain Assassinations, Murthers and Persecutions.*

Ans. This is thine and the *New-England* Spirits, whose *Persecution* is known, for you have proved it already. And thou wouldst have us punished, and yet thou wouldst not have it called *Persecution* (as in thy 200 page). Is not your *Law* standing, by which you *Murdered* God's People; and do not your *Laws*, and thy stirring up to *Punishment*, *Collect* or declare your own *Spirit* not to be the *Spirit* of Christ? for where would it have any to be punished for *Matters* of Religion and Conscience towards God? And so as for thy *Lies* and abusive Speeches, we can say, *The Lord forgive thee*, if it be his Will.

R. W. And thou say'st; *I believe, that I have, and can further make it good, that the Eternal Father of Mercies stops millions of Mischief in the world daily, which the Natures, Grounds and Principles of Men (and the Quakers Spirit also) now to turn and overwhelm the world withal.*

Ans.

Ans. Here thou hast manifested thy self to be of the Spirit of them that opposed *Paul*, who said, he was a *Pesilent Fellow*, and a *Turner of the World upside down*. And as for the *Principles of Men* beside the *Quakers*, they may answer for themselves: and thy *Slanders* may serve such, as are given up to believe *Lies*; but sober People that know us, will not receive nor believe thy *Lies*: but it will make more to believe the *Truth*, which thou canst not stop. But let the *Reader* see, if *R. W.* in all his *Rambling Reply* hath said any thing to the *Spiritual or Mystical Body*, which was *G. F.*'s Question.

R. W. And thou bringst *J. Clapham* his saying, [*Men may be called of Men Masters, and it is but a Cavel to deny it: and they may deny to be called Father, as well as Master*]. And *G. F.* *Ans.* [*Thou hast in this denyed the Doctrine of Christ, and slighted it, who saith; Be not ye called of Men Master, for ye have all one Master, which is Christ, and ye are all Brethren: and thou hast shewed thy self out of that Brotherhood. And there is a Birth to be born, which calls no Man Father upon Earth, which thou art ignorant of*]. And *R. W.* replyeth and falleth a *Railing*, and calleth it *G. Fox's* lame Answer.

Ans. Let the *Reader* see, if it be not *Christ's Doctrine*; which he might as well have called *Christ's Doctrine Lame*, which he Preached to his Disciples.

R. W. And thou say'st; *Among other Foolish Passions and Affections haunting all Men (and the Quakers especially) these two are notorious, (viz.) Pride, and a lazy Ignorance; these two are the Sir and Dame of most of these Wild Monsters.*

Ans. *R. W.* might have kept this at home, for it is his own Condition, who kicketh at *Christ's Doctrine*, that *G. F.* brings; who saith; *Neither be ye called of Men Master, for one is your Master even Christ, and ye are all Brethren.* And he manifests himself to be in the steps of the *Pharisees*, who love to be called of Men *Rabbi*. And so for his *Foolish Passion and Pride &c. and Lazy Ignorance*, and wild, *Monstrous Spirit* he may apply at home; who doth not obey *Christ's Doctrine*. — And we know, that those *Opposites* have written against *Christ's Doctrine*, (who love to be called of Men *Masters*) and against us, because we hold it forth. — And is it *Scornful Pride*, and a *Robbing all Mankind of their due*, to obey *Christ's Doctrine* (as thou speakest of)? for thou say'st of *their due Respects and favourable*

Glaunces of God's Care, of Order and Prudent Distinctions and Differences amongst the Sons of Men in Families, Cities, Nations, Armies, Navies &c. *Answ.* Doth G. F. mention any of these, either *Families, Cities, Nations, &c?* for G. F. speaketh, how Christ taught his disciples, that they should not be called of men *Masters*: And did Christ rob them of all these titles, and break God's care or order, when he said, *Be not ye called of men Masters?*

R. W. Thou sayst: Sure he cannot but Remember, and his own, and all the Light in the *Quakers* (if seriously minded) will tell them, that in robbing all the world of their severall due, moderate and sober Titles and Respects, they do it but by a Jugling Hocas Pocas, a back door, &c. rob all others of their Points, Ribbons and Laces &c.

Answ. You may see, what work *R. W.* maketh here against Christ's doctrine to his disciples, and how like the *Scribes and Pharisees* and *Hypocrites* he appeareth? it's like, *R. W.* and the *New-England Priests* are offended, because the People called *Quakers* do not call them *Masters*. And thou sayest; The Pope and the *Quakers* are compared. Nay, *R. W.* is nearer unto them, who pleadeth to be called of men *Master*, like the *Papists*; for their *Jesuits* and *Priests* are called of men *Master*, and plead for it, as thou dost, and callest them *Civill Respects*: and therefore it is plain, that thou art found in their Spirit.

R. W. And then thou say'st; The Dogged and Scornful *Quakers* are far from, their Spirit being prouder than the *Papists*. And thou Contradicts thy self and say'st; The Pope and *Quakers* compared.

Answ. For the People of God called *Quakers*, obeying the Doctrine of Christ, cannot call your Teachers *Masters*; and if you did not love it *Pharisee-like*, you would never make such work about it: and Christ hath interpreted, what the *Master* signifieth. And did Christ only condemn the *Pharisees*, and not such as your Teachers, for being called of Men *Masters*? did not he teach his own Disciples the contrary?

R. W. And thou say'st; The Foxians. itch, of being called of Men *Masters &c.* in Religion, undervaluing and slighting others.

Answ. These are False Charges, as our Practice declareth it.

R. W.

R. W. And then thou tellst a Story of *James Naylor*, and what one should call G. F.

Ans. But who that *One* is, thou hast not declared. And as for *James Naylor*, he Repented, and the World knoweth it: therefore it's no Credit for thee to Publish that.

R. W. Thou say'st; *Half a Humane* and sober Eye may see, that in all his Declamations against the Pharisaical or Popish, or Foxians Rabbies &c.

Ans. These are *Railing Accusations*. For where do the *Quakers* own that Title *Rabbi*, as they are *Preachers of Christ* (as thou and the *Pharisees* and the *Papists* do) thou speakest of, in a *Religious Account*, as they were *Teachers*? but in a *Civil Account*, as *Fathers*, *Masters* and *Mothers* by Children and Servants, we never deny this in a *Civil account*, but practise it. But what is this to oppose *Christ's Doctrine*, and not to obey his Command, which thou art now Fighting against? we believe, many a Priest could have wished, that *Doctrine of Christ* had been torn out of the Bible, it cutteth your *Pride* so.

R. W. And thou say'st; How childishly doth Fox Answer this his Opposite, viz. That although it be unlawful to call Master, yet not unlawful to call Father: for there is a Birth, which his Opposite is ignorant of.

Ans. We say, Yes, and thou too. But dost thou say, It is Childish for Christ to say, Call no Man Father upon the Earth, Matth. 23, 9? is not this *Childishness* or *Ignorance* in thee, to oppose his Doctrine? And did not the Disciples of Christ believe in the Light, and so became *Children of Light*? and as many as are led by the Spirit of God, are the *Sons of God*? (*John 12, Rom. 8*) And this is according to true Christian Regeneration and Change.

R. W. And thou say'st; Paul said, Though you have ten Thousand Teachers, yet I have begotten you. Sure it is, their Immediate denies the Mediate.

Ans. What is all this to the purpose to oppose *Christ's Doctrine* in Matth. 23? But R. W. hath left out Paul's Instrument, through which he begot them, to wit the Gospel, which the Apostle saith, Is the Power of God unto Salvation (*Rom. 1, and 1 Cor. 4, 15*): and he told them, That they had not many Fathers in Christ: and why didst thou leave out that?

R. W. And thou say'st; *How simple is that Consequence, that be-
cause God is an Extraordinary Father, therefore I may*
 p. 55. } *call all Men Fathers, but not Masters, when God is both*
 } *Father and Master; and both Titles are forbidden in a*
true Sense &c.

Ans. And yet thou wilt not obey them thy self, but rail'st
 against the *Quakers* that do: and God is the Father of his People,
 and Christ is the Master of his Followers. But come R. W. and
 the New-England Priests, shew us a Scripture out of all the New-
 Testament of Master Matthew, Mr. Mark, Mr. Luke, Mr. John,
 or Mr. Peter, and Mr. Paul, and Mr. James &c.? and if Roger
 Williams and the Priests of New-England will be called of Men
 Master, how is it, that they do not give the Title Master to the
 Apostles, when they read their *Epistles*, or to the *Evangelists*?
 And hast not thou written in thy Book, and applauded thy self
 to the World, how that one called thee Master Williams? and so
 hast set forth thy Title to the World, in opposition to Christ's
 Doctrine.

R. W. Bringeth W. Thomas's saying, [*Men are saved, but not
 by Christ within us*]. G. F. (Fol. 106) Answereth W. T. [*"How
 is Man's Salvation wrought out, but by the Power of Christ
 within? How is the Old Man destroyed, but by Christ within?*

* Here he quotes
 G. F.'s Words fa'sly,
 saying [*Seeds we
 manifest*] to make
 them Non-sense,
 which are not G. F.'s
 Words.

"how is Justification felt, but by Christ within?"
 "And the Seed Christ made manifest, that suf-
 fered without, is made manifest within, there
 is Redemption and Life. He that hath the Son
 of God, hath Life: Redemption to God out
 of the First Adam; and who feel Christ
 within, feel Salvation; and who do not, are
 Reprobates, though they may talk of him.] —

R. W. replies to G. F. and saith; *This Subtle Fox is in his Bur-
 rough, confounding (under the Term Christ) the Person of Christ,*
and the Love and Spirit und Grace or Favour of Christ, as if they
were all one.

Ans. Let the Gentle Reader judge, Is not the Love, and Spi-
 rit, and Grace and Favour of Christ to be manifest within, who
 suffered without? But let the Reader read my Words here, and
 mine in R. W.'s Book, and compare them together and see, how
 many he hath left out. And see the Abusive Words of R. W.'s. who
 saith, *Confounding under the Term of Christ the Person of Christ. &c.*

And :

And how can *G. F.* say, That Christ suffered without his Person without the Gates of Jerusalem, who yet is manifest with in his People, according to the Apostle's Doctrine? And it was the Favour of Christ and the Love of God, that Christ should die for Sinners; and it is the Love and Favour of God, that he should be made manifest in his People.

R. W. And then thou tellest a story of a King, and General or Admiral, which is to no purpose: And the writings of *G. F.* where they come, there is not *G. F.* except he be there.

Answ. But what is this to the purpose, that Christ, that suffered without the Gates of Jerusalem, must not be manifest in his people by his Spirit? Many may have the Scriptures, that speak of Christ, but if they have not the Son, they have not Life; as *John* saith. And if thou ownedst that in the Truth, which is spoken of *Ephes. 2.* and *Gal. 2.* thou wouldst not oppose the Quakers.

R. W. And thou confessest, Faith is given of God, &c. and this Faith and belief is wrought by Christ Jesus, and finished by him; and may with a good sense be called Christ himself.

Answ. Let the sober Reader see, if *G. F.* do mention in his Answer (or any where else) that Christ is Faith; but the Author and Finisher of it. And how can Faith be wrought in Men's Hearts, if Christ the Worker of it, be not there also by his Spirit? And then thou goest on in thy Story, and tellest us a Story of *Humph. Norton*, That he resolved Christ only into a Spirit. } p. 56.
&c. This is like the rest of thy Slanders; for we do not believe thee, that *Humphry Norton* owned not the Man Christ Jesus: but the Question is, Whether *R. W.* and the New-England Priests will own Christ to be a quickning Spirit? And as for *Paul's* saying to the Corinthians, He was absent in Body, yet present in Spirit; this will prove, that Christ by his Spirit is in his People, though he be at the Right Hand of God.

And then thou tellest us a Story of Souldiers to no purpose against *G. F.*'s Answer, of Christ being manifest in his Saints, that suffered without. And can any see Christ Jesus at the Right Hand of God, but by his Spirit and his Light within? did not Stephen see him by the Holy Ghost, and was not that within? And that is true, which was sent to them that stood gazing. As they saw him go; so should he come; (as in *Acts. 1, 10, 11.*) which also said, Ye men of Gallilee, why stand ye gazing up into heaven? the same Jesus

Jesus, which is taken up from you into Heaven, shall come in like manner, as ye have seen him go into Heaven. And did not Christ, appear to his Disciples after his Ascension? and to Paul? and was manifest in his Saints? and will come and Reward every man according to his Works, (as in Revelations.)

And thou goest on, and usest many words, but to no purpose. And if Christ be felt in the bruised Reed, and the smoking flax, and the poor in Spirit, and to feed the Hungry and Thirsty, is not this all within? and is not he the Hope of Glory manifested within his People? and doth not he sup with the Saints, and the Saints sup with him the Heavenly Supper? And doth not he stand at the door and knock? but you will not open, and cleave to his Light, and receive him. And without his Light you may seek Day and Night, and grope in the dark, and never find him.

R. W. And thou sayst. *There is a false Feeling of Christ, a false Conception in a Woman: and how many are bold to cry, Lord, Lord open, for we have Prophecy'd in thy Name.*

Ans. Truly Roger, this is thy own Condition and the New-England Priests and Professors, in the False Feeling and Conception, that do not believe in the Light, as Christ Commands; but persecute them that believe in the Light, and truly feel, and are become Children of the Light, and have brought forth the true Birth, and are grafted into Christ.

R. W. Thou say'st; *I will not say as G. F. hath said, All that have not my Feeling or Working of Christ, are Reprobates.*

Ans. G. F.'s. Words are the Apostle's Doctrine, who saith, *If Christ be not in you, you are Reprobates &c.* (2 Cor. 13) and therefore he bids them, *Prove and Examine themselves*; and so it is every true Christian's Duty.

R. W. And whereas thou say'st; *Yet this I say, as Solomon, A Whore is loud and clamorous: [Truly R. W. thou art of her: for I never heard so many clamorous Words from a Man's Mouth in my Life, as from thine: but it is well thou hast shewed thy Spirit, which will be abhorred by all sober Men and Women.]* — And then thou say'st; *The Devil spoke as Holy and Heavenly Words, as Angels could have spoken, yet it was but the Devil in Samuel's Mantle.*

Ans. R. W. this is thy own Condition; for thou may'st bring the Scriptures, as the Jews and the Devil did, that tempted Christ, and oppose

oppose him, as the Jews did in they days of his flesh, as he being the man Christ : So now thou opposest his *Divinity*, and the divine *Light*, which is the *Life in the Word*, which *Light* his believers believed in, and which *Light* shines in their hearts, and gives them the knowledge of the glory of God in the face of Christ Jesus (2 Cor. 4.)

R. W. And thou bring'st *Giles Ferman* (G. F. Fol. 117.) Saying
 } [Paul Swore after Christ, and the Angels Swore : I wonder
 p. 57 } Paul should so forget himself, and Sin so fearfully in Swear-
 ing. So the Quakers Light that denyes Swearing, is of Sa-
 tan, and not the Light of Christ.] G. F. Answers to G. Ferman
 " [Christ the *Light* (which Satan is out of) who is the Oath of God,
 " endeth all Oaths Sworn by Prophets or Angels whatsoever : and
 " who Swear, be fallen into the Condemnation of the Devil.
 " And it is no where said, that Paul Swore ; but such as thou art,
 " matter not what you speak : So that spirit, that Preaches for
 " Swearing, is not the spirit of Christ. But the Spirit of Anti-
 " Christ Preacheth up that, which Christ and the Apostles Preached
 " down, and Preached condemnation to them that Swear.] R. W.
 Replyeth. [though he hath left out, [Preacheth Condemnation
 to them that Swear] of G. F. words, and also hath left out, That which
 thou preachest up, to wit Swearing, Christ and the Apostles Preached
 down. So here and there thou hast taken some of G. F's Words]
 And further thou say'st, that G. F. dare not deny, but the Angel
 and Paul Swore after Christ ; and yet thou say'st, that Christ put
 an end to Swearing, and that it is not said, that Paul Swore, and cal-
 lest it G. F's old Song.

Ans. Here thou contradicts thy self ; for G. F. saith, It is no
 where said, that Paul Swore. And if the Angel did Swear, is it
 not said in the Scripture, I will bring forth my Begotten into the
 world, let all the Angels worship him ; that saith, Swear not at all ?
 But what is this to the purpose ? the Command was to men, not to
 Swear, and to the Apostles ; to whom Christ and the Apostle forbids
 all Swearing.

R. W. And thou say'st ; If the Attestation in the Name of God
 be the formality of an Oath, then if ever any man Swore in this
 world, Paul did, Saying to the Corinthians, I call God to Record on
 my Soul : &c.

Ans. Roger doth not speak plainly, whether Paul Swore, or no,
 but is in his Is's. And we know, that this, which Paul speaketh
 to

to the *Corinthians*, will not be taken for an *Oath*.

R. W. And thou tellest us, *How Nations used to Swear, and appealed to the Gods &c.* And how they used to put *Creatures* in the Room of God, as the *Jews* did: And some write out of a *Superstitious Reverence*, in forbearing the Name of God, and indeed the *Reasons* that *Christ* gives, look that way.

Ans. *Christ* and the *Apostles* forbid all *Oaths* (as in *Mat. 5.* and *Jam. 5.*) not only to *Creatures*, but the *Oathes* that were to be performed to the *Lord*.

R. W. Thou say'st: There seems to be a very fair Colour put on an universal prohibition of Swearing by *Christ Jesus*; by his *Apostle James*, Swear not &c. [Is it no more, but a seeming fair Colour? are not *Christ* and the *Apostle's* words real?] and yet *R. W.* } saith, I must proclaim against *G. F.* in his lame and simple Re-
p. 58. } turn to his Opposite Concerning *Paul* and the *Angel*: and further thou say'st, Why may not *Paul* and all the *Apostles* &c. and all the *Angels* of heaven, and all the *Saints* of God upon the Earth in *Pauls* words call God to Record upon their Souls &c. in case of Truth?

Ans. Yes, they may, and *G. F.* doth not deny it: and if thou say'st, that was an *Oath*, thou art both *Lame* and *Simple*, and hast not proved it so. And as I said before, *Christ* forbidding *Swearing*, and the *Apostles*, it was to men that had *Oaths* and *Shadows*, yea and all *Oaths* were forbidden, as well as the true. And the *Angel Swearing* (in the *Revelations*) was, that time should be no longer &c. (*Rev. 10.*) but what is this to *Christ's* forbidding men not to Swear at all? And this we can say Instead of an *Oath*, and have profered to *Rulers* and *Magistrates*, that If we break our *Yea, Yea*, and *Nay Nay*, then let us suffer the same punishment, as they do, that are *perjured persons*: for our *NOT SWEARING* is in obedience to the Command of *Christ* and the *Apostle's Doctrine*, who saith, Swear not at all.

R. W. And thou say'st: As the fear of God is put for the whole worship of God, so also is Swearing in the holy Scripture.

Ans. This is but *R. W.'s* Saying so; but he hath brought no Chapter and Verse for it, nor tells us, where it is written so? but speaketh contrary to *Christ* and the *Apostle's Doctrine*, who saith, Swear not at all. And where doth *R. W.* prove, that God commanded Swearing, before *Moses* was born?

R. W. And thou say'st. Thou knowest, the *Foxians* make Baptisme &c.

Q. r. And ere long, if they continue to hearken to Samuel within them, they will account Prayer and Preaching but Types and Shaddows.

Ans. w. These are Scoffing and Fearing expressions, as any sober people may see. And John saith; that he must decrease, and Christ must encrease, that cometh after him, who is mightier then he, that was preferred before him (who is Mightier in birth and in power &c.) and he shall Baptize you with fire and the Holy Ghost, and he shall encrease. Now I query of R. W. Whether he hath known John? whether his Rough way be made Smooth, and his Crooked way straight, and his Mountain be down? and whether he doth believe, that Christ Jesus is come after John? And what reason hath R. W. to say, that the Quakers will look upon preaching and praying to be Types and Shaddows, if they hearken to Samuel within them? do these words favour of the Spirit of God, let the sober Reader Judge.

R. W. And thou say'st, That Swearing is as real worship of God, as preaching &c: and the fear of God and Swearing by him is put for his whole worship.

Ans. w. And were not Offerings and Sacrifices the Worship of God in the time of the Law? and doth not Christ say, before Abraham was, I am? who saith, Swear not at all? and doth not Christ end the Offerings and Swearing as well before the Law, as after the Law, and so all Oaths? For the Apostle that forbids Swearing, Exhorteth to prayer: and therefore thou Preachest a false Doctrine, to bring people into Evil and Condemnation, that preachest up Swearing, against Mat. 5. James 5.

R. W. And thou say'st; It is a gross fancy to Imagine, that the Lord Jesus in Mat. 5. gave New Commands to contradict the holy pleasure of his Father Concerning Oaths &c.

Ans. w. Christ there expoundeth the Law, and tells them, how they were not to forswear themselves, but perform their Oaths to the Lord in the Old time: and what Old time was that? But Christ saith, I say unto you, Swear NOT AT ALL: so this was the true Oath of God, that he forbiddeth amongst the Jews, which was a part of their worship. And Christ, he putteth down their Worship at Jerusalem, which the Jews went there yearly to worship; and setteth up a worship in Spirit and Truth: and dost thou say, that the Jews worship lay in nothing but the fear of God, Swearing and Prayer? and were they not to obey many other things in their Worship?

And for all *frivolous Oaths* Christ reprov'd the *Jews*, and the *Law* forbade false *Swearing*, as well as Christ: and what the Prophet under the *Law* called *Swearing*, the Apostle under the *Gospel* calleth *Confessing*, (Phil. 2, 10, 11.)

R. W. And thou say'st: *A Sober Eye may see, that Christ intends only to reduce them to an Holy Swearing, only by God's way.*

Ans. Thou hast not proved this out of the *New Testament*, but they proceed from thy own dark *Imaginations*. And are thy own *Traditions* contrary to the mind of Christ and the Apostle, who deny all *Swearing*, and setteth up *Yea* and *Nay* in the *Lieu* of it? and he plainly forbiddeth that *Oath*, that the *Jews* were to perform to the *Lord* in the old time.

R. W. And thou bring'st *F. H.* and say'st; *The Quakers plainly Confess Swearing in cases Lawfull.*

Ans. In this thou abusest *F. H.* and the *Quakers*: but to use those words, as *F. H.* and the Apostle do, is not *Swearing*. And hadst thou been in the same *tendernefs* of *Usher* or the *Waldenses*, thou wouldst not have pleaded so much for *Swearing*. And dost not thou tell in one place of thy Book, how thou *Suffered'st*, because thou could'st not take an *Oath* (but now it seemeth, thou art hardened) as in pag. 60. wherein thou say'st, thou could not yeild to the formality of an *Oath*; and it seemeth, now thou canst *Swear*, and deny *Christ* and the *Apostle's Doctrine*, and plead for it.

And why should the *Parliament* and all *Lawiers* search well and
 p. 60. } appoint a Committee to examin, if their Laws upon New
 } appearances from Heaven have not need of Rectifying?
 } &c. And (as R. W. saith) If *Swearing* be a part of God's wor-
 ship &c. then did not R. W. Sin in not *Swearing* in the *Chancery* in
 England, in leaving off a part of God's worship, which he saith, *Swear-
 ing* is? But in this you may see, how R. W. Contradicts himself,
 and hath manifested, what Love he hath to Christ and his Apostles,
 who perverteth their words (as he doth G. F.'s) and Slight's their
Doctrine, who saith, *Swear not at all.*

R. W. And thou bring'st T. Moor saying [It is not properly, nor in a full sence, that God is manifested in the flesh of his Saints.] (but Roger hath quoted no page for this.) G. F. Ans. "[The Saints
 "are the Temples of God, and God dwells in them: and they come
 "to witness the *Flesh* of Christ, and they glorify him in their Souls
 "and bodies, and the Lord is Glorified in their bringing forth
 "much

“much fruit, and they witness his Seed (to wit Christ) the one
 “Offering for Sin to be manifested within. And such are not Repro-
 “bates, that witness the One Offering, Christ Jesus; and they that
 “have not him within, they are Reprobates.” R.W. replyeth and
 saith, *A great designe of the Devil in all Ages hath been to Cavil at,
 and hinder God’s Love to mankind.*

Ans. What! doth this hinder the Love of God to mankind, and to
 have Christ manifest within them, which is God’s Love to the World?
 And is it not the Devil’s designe, to deceive Man and keep his
 house, and will suffer him to talk of Christ as long as he will, but
 will not suffer the strong one to be bound and cast out? And they
 that are Married to Christ (who bruises the Serpent’s head) are
 they not of his flesh and of his bones? and they that have the Son,
 can praise God for his Love to fallen mankind.

R.W. And thou say’st: *Against this Lord Jesus Christ this old Ser-
 pent hissetteth and rageth before his birth, at his birth and after his birth
 &c.*

Ans. We, who have Christ formed in us, have felt the Rage of
 the Old Serpent in this Age both in R.W. and the New-England-Priests
 and professors, as Christ and the Prophets and Apostles did in their
 Age by the professors of Christ in words, as the Jews professed him
 to come in words.

And whereas thou rank’st the people of God called Quakers a-
 mongst the Libertines, Manicheans; Adamites, Ranters
 &c. these R.W. and the New-England-Priests might { p. 61.
 very well apply’d at home, who have manifested your
 Order in the Dragon’s power, thou speakest of, persecuting with
 Tongue and Hands, as Michael the Arch-Angel, when Contend-
 ing with the Devil he disputed about the Body of Moses, durst
 not bring against him a Railing Accusation, but said, *The Lord
 Rebuke thee.* And now art not thou with thy Railing Accusations
 disputing about the Body and Flesh of Christ? as thou may’st see in
 Jude and Zach: 3.

R.W. And whereas thou tell’st us, *What the Arrians hold* [But thou
 had’st better to see, what thou held’st and did’st possess of Christ thy
 self.] And thou say’st, *But with Christ’s Man-hood and the Scrip-
 tures the Devil and the Papists and the Quakers for the most part
 of them could with all their heart make an Everlasting parting. The
 Devil’s End is, to destroy this Saviour and Salvation to poor lost man;
 the Quakers pretend, their End to be the Exalting and Glorifying
 God in the Flesh of his Saints.*

Ans. As for what the *Papists* and the *Devil* do, thou may'st apply that at home, who so often haſt the *Devil* in thy Mouth. And as for parting *Chriſt Jeſus* from his *God-head*, that is not our work; for he is called the *heavenly man*, the *Second Adam* a quickning Spirit. And the *Scripture* we own: and alſo are to *Glorify God* with our *Souls* and *bodies*, which are his. And we tell thee, the *Devil* cannot *deſtroy* our *Saviour Chriſt Jeſus*, for he *deſtroyeth* the *Devil* and his *Works*: but it's like, he may *deſtroy* your *Imaginary Chriſt* or *Anti-Chriſt*, and ſet up another; for *Chriſt* was *dead*, and is *alive*, and *liveth* for *Evermore*. (*Revel.* 1, 18)

R. W. And thou ſay'ſt, that *G. F.* plays upon the various meaning of the word *Fleſh*; he plays alſo upon thoſe holy *Scriptures*, viz: *God* is glorified in the *Souls* and *bodies* of his *Saints*, &c.

Ans. As for ſaying, *G. F.* plays, that thou might'ſt have applyed at home; for his words are *Scripture-phraſes*. For muſt not all the *Children* of the *New Covenant* witneſs their *bodies* the *Temples* of *God*, and him to dwell in them, and walk in them by his Spirit? and they to bring forth fruits of his Spirit, and to *Glorify God* in their *bodies* and *Souls* &c? And we do know, what the *Proteſtants* do hold, and what you do hold in words concerning *Chriſt*, who perſecute us, that do poſſeſs him: and you had better poſſeſs him, and let him Rule in your hearts by Faith, and not the *Dragon*, the *Old perſecutor*. For we own *Chriſt* in the *promise* in the prophecies, who was born of a *Virgin*, his *Sufferings*, *Reſurrection*, in whom the fullneſs of the *God-head* dwells bodily; and of his fullneſs have we Received *Grace* for *Grace* (*Col.* 4).

R. W. And thou ſay'ſt; That *G. F.* knowes, his Oppoſite intends ſuch a *manifeſtation* of *God* in the *Fleſh*, that renders the one *Single perſon Chriſt Jeſus* the head of the *Church*: and that they hold; there is as much difference between that one *Individual perſon Chriſt Jeſus* the Head, and his *Followers*, as between our heads and our *bodies* &c.

Ans. If you hold this, this is a *Nighneſs* betwixt *Chriſt* and his *Church*; but do you poſſeſs it? And *G. F.* knoweth his Oppoſites in the other *Power's* days; it was a wonder to them, to hear of *Chriſt's* dwelling in people: ſo *G. F.* knew their meaning very well. And muſt not *God*, that was *manifeſted* in the *Fleſh* of *Chriſt*, that one *Single perſon*, muſt not he and his *Father* be *manifeſt* in his people by his Spirit, and he to dwell in them *Now*, as he did in the *Apoſtle's* days?

R. W.

R. W. And thou say'st; *How poor and lame is it, that because the Saints are God's Temple, therefore they must be God himself?*

Ans. Let the Reader see if there be any such words as } *P. 62.*
these, in *G. F.*'s Answer: for *G. F.*'s words are, *The Saints are the Temples of God, and God will dwell in them* (as 1 *Cor.* 6. and 2 *Cor.* 6.) *G. F.* doth not say, *The Saints are God*, as thou hast falsely forged. And doth not the Apostle *Exhort the Saints*, that *Christ* may dwell in their hearts by Faith? (*Eph.* 3.) and therefore thou say'st, *They say, they are Christ himself*: Let the Reader see, if there be any such word in *G. F.*'s Answer? and whether he has not abused *G. F.*'s words here also? Must not *Christ* dwell in his people: and are not the *Saints* bodies members of *Christ*? and are they not *Christ's Temple* for to dwell in? And doth not the Apostle say, *Ye are not your own, ye are bought with a price*? &c. is this to affirm, *They are Christ himself*? Or doth it hence follow, *That those particulars affirmed of the man Christ Jesus* (1 *Tim.* 3.) are inverted, and dreadfully turned upon their proud, devilish *Flesh*, because God was Manifested in the *Flesh* &c? (1 *Tim.* 3, 16.) see, what false Charges and Inferences he frameth! But doth not *Christ* destroy the Devil, and proud *Flesh* in people? for doth not the Apostle say, *If Christ be in you, the body is dead, because of Sin: but the Spirit is life, because of Righteousness*. (*Rom.* 8.)

R. W. And thou say'st: *The Devil is manifest in their Flesh*, Condemn'd of the holy Spirit of God, abhorred of the heavenly Angels, the world shall abhor their Memory, and except Repentance they shall descend with all the Enemies of the true Lord Jesus into the Lake, that burns with unquenchable fire &c.

Ans. *R. Williams* might have applyed this Judgement of his, to his own Spirit, and the professors of New-England, of the Devil being manifested in their *Flesh*, whose work of Lying, Murder and Persecution they have done; and its well, if they do see a day of Repentance, that they and he may escape the Lake. Thus we do Confess with the Apostle, *The Law of the Spirit of Life in Christ Jesus hath made us free from the Law of Sin and death*: for what the Law could not do, in that it was weak through the *Flesh*, God sending his own Son in the likeness of Sinful *Flesh*, for sin Condemnes Sin in the *Flesh*, that the Righteousness of the Law might be fulfilled in us, who walk not after the *Flesh*, but after the

the Spirit, (Rom. 8.) And as for *R. W.*'s saying, *The world abhorring of our memory* &c. we know, the *World* hated *Christ* our Lord and Master, and so it is no marvel, if such worldly minds, as *R. W.* is, hate us. God Loved his people, yea all his Saints are in his hand, and they sit down at his feet, and receive his words, and his Angels do pitch their Tents about them: and we know, that their *Ministring Spirits* are sent forth to Minister to them, that be *Heirs of Salvation* (Deut. 33. Hebr. 1.)

R. W. And thou bring'st *Tho. Moor* saying [*Christ is distinct from every one of us, and without us and our particular persons.*]

"And *G. F.* Answers *T. M.* [*The Apostle saith, Christ was in them, except they were Reprobates; and they were of his Flesh and of his Bone, and they eat his flesh, and drank his blood, then it was within them. And he is distinct from none, but Reprobates, who hate the Light.*] And is not this truth according to Scripture? for the Apostle saith, *We are members of his body, of his flesh and of his bone* (Ephes. 5, 30:) and (2 Cor. 13) *Christ is in you, except ye be Reprobates. And doth not Christ say, he is the Living bread, that cometh down from heaven? and Who so eateth my flesh, and drinketh my blood, hath Eternal Life, and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed; he that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him: and is not this Scripture?* *R. W.* Replyeth to *G. F.* and falleth a Railing (as he used to do) and saith, *G. F.*'s words carry two faces, one to God, and another to the Devil.

Ans. As for that word, *face to the Devil*, he might have kept it at home, for it is his own. And as for the *Papist's Transubstantiation*, which he calleth *Rome on Hell*, let them answer for themselves, we have nothing to do with them: and *Christ* saith, *his words are Spirit and Life, and flesh profits nothing.* And as for thy saying, that the *Quakers* have printed, that their flesh and blood is as good as *Christ's* and of as much vertue &c. These are more of thy Lyes, but no book nor page hast thou mentioned for this.

R. W. And whereas thou bring'st *Act. 20.* and say'st; *Hence many of them contend, that God's blood and God's flesh redeems them.*

Ans. What! must they not use the *Apostle's* Expressions, who said, *Take heed unto your selves, and to feed the Flock, which the Holy Ghost hath made you Overseers to feed the Church of God,* which

which he hath purchased with his own blood? And in Contradiction to thy self thou say'st, That God pay'd his blood to redeem thee (page 156): but I must tell thee, Christ as God, did not die; but Christ suffered according to the Flesh.

R. W. And thou say it, Gods Flesh redeemes us.

Answ. Was not Christ God? and doth not the Scripture say (Rom. 9, 5.) Christ is God? but God is a Spirit. And where did ever the Quakers print or say, it was God's Flesh? it is called, the Flesh of Christ: but what, if the Quakers use the Apostle's words, Great is the Mystery of Godliness! God was manifested in the Flesh, justified in the Spirit &c. (1 Tim. 3).

R. W. And thou say'st, That their blood and their sufferings are God's Flesh and Blood Redeeming and Saving &c.

Answ. The Reader may see, there are no such words in G. F's Answer. For I say, It's Christ's blood, who dyed at Jerusalem, that saveth; and yet the Saints cannot deny, but that they are Christ's, and Christ is God's, and their bodies are his to dwell in. And thou tell'st of One, that would not speak all at once; but who it is, thou tell'st us not: so its like, thou hast Abused him, as thou hast done others.

R. W. And thou say'st: These Foxians are God and Christ, Spirit, Resurrection, Life and Heaven.

Answ. These are more of thy Lyes and Forgeries, let the Reader see, if there be any such thing in G. F's Answer, and whether thou hast not abused his Answer. And must not Christ dwell in his people, who is the Resurrection and the Life, and his Kingdom be in them? and doth not he dwell in all his true believers? And did not Christ appear again to his Disciples according to his Promise? and Christ saith, He that loveth me, and keepeth my words, my Father will Love him, and we will come unto him, and make our Abode with him (John 14) And that of Job. 16. is true, as Christ speaketh, and the true believers do behold his Glory (as in Job. 17).

R. W. And thou say'st, I know, these poor Foxians say, that he did come again to them (to wit Christ) and I know also, that a man may feel this Lye with a pair of Mittins: for I know, the Comforter came not unto them upon his Resurrection, (for then he was forty days with them) but after his Ascension.

Answ. As for poor and Foxians, thou might'st have kept to thy self, and Lye (for thou call'st it Uncivil for G. F. to speak the word Lye, and is it Civil for thee?) with the Mittins. And

we know, that Christ after his Resurrection appeared unto his Disciples, and that the Holy Ghost came to his Disciples after his Ascension: but what is all this to the purpose, to disprove G. F's. Answer, That Christ doth not dwell in his Saints now, and that the Holy Ghost is not in them now? And we do believe of Christ's birth, sufferings, Death and Resurrection, and Manifest in people, who will Judge the world in Righteousness.

R. W. And thou say'st, That we maintain Christ's Second Coming to be Spiritual. [And doth R. W. maintain his coming to be Carnal?] And thou say'st, They count all gazing fools, that look after a man; for Christ is come unto them in Spirit, and in them he maintains his great Assizes, and now passeth Judgment upon men by them &c.

Ans. Doth not Christ dwell in his peoples hearts by his Spirit? and doth not he there Judge down Sin & Evil, that is in the hearts of Men? and doth not he give a Judgement to his Saints to Judge the Evil of the world? (read 1 Cor. 5) And must the Saints deny this Judgement, that he giveth his people, because Christ will Judge the world in Righteousness, and reward every man according to his works? Nay Roger, thou must feel it for belying and wilfully his people. And if you look after Christ, as a Carnal Man, may they not call you Fools? who is called the Second Adam, THE LORD FROM HEAVEN.

R. W. And thou say'st: If these poor, filthy dreamers lived without food and Physick &c. without procreation &c.

Ans. We may say to thee, as Christ said to the Devil, Man liveth not by bread alone, but by every word, that proceedeth out of the mouth of God. And as for thy saying, Without procreation, and bringing forth of Children without the Stinks of Nature &c. and a great deal of such Rambling stuff, which thou hast filled thy book up withall, thou may'st keep at home: and where did ever the Prophets or Apostles use such Language concerning Marriage, which is an Ordinance of God, or of Nature, which is good in it self? And as for thy speaking of Eating of the flesh of Christ, until they become Christ himself, which thou say'st, is Simple, Monstrous and Blasphemous &c. let the Reader see, if there be any such words in G. F's Answer, or if they be not words of his own forging, and Lyes. But we cannot deny our bread from Heaven, for all R. W's. Lyes and Slanders, for which we can praise God for it, as the Apostles did, who are flesh of his flesh, and bone of his bone. And thou

thou tell'st of *Manicheans*, and of a *Frantick Spirit*: As for the *Manicheans*, these thou might'st have kept at home.

R. W. And thou say'st, *This Frantick Spirit saith, Is not Christ in us? how is he distinct from us? what need you ask me, how I do? can Christ be sick? can Christ do but well (speaking of themselves).* And thou observe'st God's wonderful Stroke in } p. 64.
this world upon three sorts of persons &c.

Ans^r. It were well, if R. W. did see the Stroke of God upon himself, and let others alone, to stand or fall to their own Master. And Reader, is there any of these Expressions in G. F's. Answer to *Tho. Moor*? for he hath not named any, that hath spoken such words, as he hath forged here. And was that a *Frantick Spirit* in the Apostle, who said, *Christ is in you, except ye be Reprobates?* but doth not Christ say, *I was thirsty, hungry, naked, in prison, a stranger and sick &c.* whether this was not Christ in his members? and if so; then whether R. W. and the *New-England-Professors* have not been persecuting him all this while, as the persecuting Jews did, who looked on him as a Deceiver? And as for the other *Scoffing* words, we leave them, they are not worth mentioning. (as in the 62, 63, 64 pages may be seen).

R. W. And thou bring'st S. Hamond (Fol. 186) who saith, [*What Warrant have you to go out to the Quakers? shall a Man go hear the Jews and Popish Mass, because Paul bids, Try all things? No, no.*] And G. F. answereth, [*Paul biddeth us, Quench not the Spirit; and where the Spirit is not quenched, they may try Papists, Jews, Protestants, who quench not the Spirit: But who quench the Spirit, and draw People from the Light within, they draw them from that they should see withal: then you stuff them up with Old Authors and Lying Stories, as you Print a-broad.*] R. W. instead of Replying he asketh Questions, *Whether the Jews, Papists or Idolaters have the Holy Spirit? and whether they may go to hear God speaking in his Holy Promise among them? &c.*

Ans^r. Have not the Jews the *Old Testament*? and the Papists the *Old and New*, as well as thou to speak of? And do not they hate the *Light of Christ*, and quench the Spirit as well as thou, and persecute them that believe and walk in it? and I ask R. W., Whether he can judge of them, without hearing of them, or reading of their Books? And doth not the Lord say, He would pour out of his Spirit upon all Flesh, as well as thee, though they

grieve it? and *lighteth all* as well as thee, though they and thou hate it.

R. W. And thou say'st; *May I hear a Papist, a Jew or an Idolater, a False Worshipper &c. when I am convinced, that they speak not from the Holy Spirit? &c.* Or, *May I go to worship God with them, when thou believest, they worship a False God.*

Ans. If thou wast convinced with the *Holy Spirit* of God, as we are, then thou couldst not join with any *false Worship*, nor bear them to uphold them in it: for with the *Spirit* they are tried, and not followed, in which *Spirit* of Truth God is worshipped. But is it not *Sam. Hamond's* and *R. William's* Intent here, that they would not have the People to hear the *Quakers*, and to worship God in the *Spirit and Truth*? Though the Apostles went up and down into all Nations to Preach the Gospel, yet they did not join with their *Worships*, and hold them up: and they that are convinced of the *Falseness* of them, they have tried them.

R. W. And thou say'st; *May I hear a False Prophet, or be present at any False Worship, but with Actual Reproving of them, and labouring to reduce them &c.*

Ans. If thou werest in the true Spirit out of the false, lying, slandering Spirit, thou mightst Admonish and Reprove, if thou wast in the Spirit of God, as the Apostles were in: but how cometh it to pass, that the *New-England Professors*, who are the Persecutors and False Prophets, cannot bear such, as Actually reprove them? And why do the *New-England Professors* make the *Quakers* pay Five shillings a day, that do not go to hear them, when they are convinced and have proved them, and tried them that they do not speak from the Spirit of God, and know them to be in the same Persecuting Spirit, that the *Jews* and *Papists* were in?

R. W. And thou say'st; *Thou wast stoppt by a Sudden Spirit of Prayer in a Woman at Newport, and an Unseasonable Spirit of Prayer in a Man, which forced me to stop, and occasion'd me to take this way and Dispute with them.*

Ans. And why could not *R. W.* have had Patience to have stayed, till they had done Prayer? but he hath shewed his bad Spirit against Prayer, who calleth it unseasonable. And I do believe, that the Spirit of God, that led the Man and Woman to pray, stop'd thee, and therefore thou hast brought forth this bad Birth of Lies and Slanders, which thou hast cast upon God's People: and be-
fore

Fore thou comest to try *False Worship*, or *Prophets*, or *Preachers*, thou must deny the *False Spirit* in thy self.

R. W. And thou say'st; I ask, *May any Soul out of Curiosity go to hear a Strange Preacher, in whom I have not Faith, that he is sent from God? especially if there be not a Free Liberty for my Queries, and Objections and Searchings, as the Bereans did.* { p. 65.

Ans. Doth not R. W. find fault with G. F's. *Sense of English*, who saith, *I or any Soul?* but others may have *Liberty to go, where thou hast not Faith.* But if R. W. and the *New-England Priests* and *Professors* do practise this *Question*, which he asketh, then why do not they practise the *Royal Law*, *To do to another*, and let them have the same *Liberty*, as they would have themselves, which G. F's. *Opposites* (which R. W. seemeth to maintain) would not grant? for *Tho. Good-year* was cast into Prison for saying *HUM*, when R. Baxter was Preaching in *Oliver's* days. And why is there not so much *Liberty* then amongst the *New-England Professors* and *Meeting-Places*, but they must be *FINED* for not going to hear a *Preacher*, on whom they have no *Faith*, nor *Liberty to object and query*, nor *search*, as the *Bereans* did? if R. W. and the *New-England Priests* granted this *Liberty* to others, as they would have themselves, their *Foundation* had been down ere now: and they needed not to have made *Laws*, to *HANG*, *WHIP*, *BANISH* and *IMPRISON*. And we do take heed what we hear, and how we hear, and what we join unto, with the *Light and Spirit of God*; though we are commanded to try all things, and hold fast that which is Good. And why dost thou say, it was the *Unseasonable Spirit of Prayer?* because it crossed thee in thy *Imaginations* and *Evil Work* then, which thou now hast brought forth?

R. W. And thou say'st; *What do we mean by the Spirit's Quenching?* can the *Spirit of God* be Really quenched?

Ans. Hast not thou often quenched the *Motions of it*, by following thy *Imaginations*, and thy own *dark Spirit*, and not being led by it? and therefore doth the *Apostle* Exhort the *Saints*, *Not to quench the Spirit.* And when thou comest to obey it, either in *Praying* or *Prophecy*, or *Rejoycing*, or *Giving of Thanks*, or *Proving* all things with it, then thou wilt know, what it is to quench it, and to see thy self in the *Spirit* of the *Jews*, who were so much against *Christ* and his *Apostles*, and thought, they did God

Service in so doing: and that *Light of Christ* which thou hatest, and the *Spirit of God* which thou quenchest, will be thy Condemnation, except thou Repent. But if the *Thessalonians* should have asked *Paul*, *Can the Spirit of God be quenched*, as thou dost? they that go from the *Motions* of it, quench it as to themselves, and come to be led by an *Evil, false Spirit*, as leadeth thee; and such come to err from it and grieve it: but they that obey the *motions* of it, do receive from God his Heavenly Refreshings, and are sealed with the *Spirit of Promise*, Ephes. 1, 11.

R. W. And thou say'st; *Why do these Lazy Souls so horribly slight Reading and Studying Books, yea God's Book, as one of their Chief said to me, laying his hand upon the Bible of Junius, Art not thou past these yet?*

Ans. What this *One* is, he hath not named; if this *One* had been a *Quaker*, it's like we should have had his Name in Print; and so this is like the rest of his Lyes. And we do read the Scriptures (if he do mean that to be *God's Book*) and also may be some of us have Read other *Books*, as well as he: and as for his Scornful Expressions of *Proud and Lazy Souls*, and *Horrible Slighting*, these are the *Fruits of his bad Spirit*, which he may apply at home. And what good hath it done *R. W.* all this time, *Reading and Studying Books, or God's Book*, and bring forth no better *Fruits?*

R. W. And thou say'st; *And why do they worship a Dumb Devil in their Dumb Meetings, and stand still and listen, and lie upon their Beds of Laziness for Revelations and Notions &c.*

Ans. Let the *Gentle Reader* see, if this be not from *R. W.*'s malicious Spirit. For first, he hath not proved, that we *Worship a Dumb Devil in Dumb Meetings*; for he saith (page 64, and 65) That at the General Assembly of the Quakers at New-port he was stopt by a *Woman's Praying* and a *Man's Praying*: Now is not this a plain *Contradiction?* and hath not *R. W.* confounded himself here, and his *Evil Birth* he hath brought forth? We do *Wait* upon the Lord God in his Spirit and Light, who Revealeth his things unto us by his Spirit: and he doth Teach and Instruct us in the *Night-season*, and gives us of his Songs, and to stand still and see our *Salvation*, and to worship God in the Spirit and Truth, which thou and the Devil is out of: and to Look unto Jesus, the Author and Finisher of our Faith. And why dost thou scoff at our *Listening* unto the Lord? for doth not the Lord say; *Listen,*

O ye Isles, unto me, and hearken unto me ye People afar, for the Lord hath called me from the Womb, from the Bowels of my Mother hath he made mention of my Name &c. (Isai. 49, 1). And as for Lazy Revelations and Notions, thou must keep that at home, for they are none of ours; who are Diligent in serving the Lord. And G. F. doth not slight any Old Authors, (who hath laboured in God's Service, and broken the Ice) as thou falsely say'st; but such, as draw People from the Light of Christ within, that they should see withal, and then stuff People with Old Authors and Lies, which they Priar abroad, as thine is here. And thou say'st, W. Edm. did frequently call thee at Newport, Old Man Old Man; which (it seems) thou countest as a great Disgrace to thee; but that is not to be compared with all thy foul and ungracious Words in thy Book against us. And dost thou see thy self, and how thou callest thy Neighbour White Devil? and what Abusive Names thou hast given to the People of God in scorn called Quakers?

R. W. And thou bringest in John Burton (Fol. 206) saying [It is a Scripture of the Devil's making, to apprehend Christ within]. G. F. Answereth, [“If there be any other Christ, but he who “was Crucified, within, he is the False Christ; and the Scripture “holds forth this, and the Devil never made it; but he and his “Messengers are against it. And he that hath not this Christ (that “was Crucified and Risen) within, is a Reprobate; though Devils “and Reprobates may talk of him without.”] And R. W. replyeth, and telleth a Story of Pagans, Mahometans and Christians and Jews, of their Dispute about Christ, which is to no purpose. } p. 66.

Ans. The Quakers do acknowledge the Birth, Death and Resurrection of Christ; and it's to no purpose for thee to alleadge the contrary (and his Doctrine and Preachings, and his Apostles) and all this is true.

R. W. And thou say'st; Certain it is, that he that shall turn over all the former Relations and Histories, and all the Writings of the Apostles, and predicate a Christ, that was Risen within, and Crucified within, in opposition to that Jesus of Nazareth without &c.

Ans. Here dost not thou Confess, that that Christ, which dyed at Jerusalem, must be within People, and not opposite? but what Sun of Righteousness is he, that shall arise with Healing in his Wings to them that fear God's Name? (Mal. 4).

R. W. And thou tellest, What the Protestants do believe of the Birth,

Birth, Life and Death of Christ &c. and of applying the Promises, and the New Covenant, &c. and bargain in his Blood for a New Spirit and a New Heart &c.

Ans. Do not ye believe, that *G. F.* and the People called *Quakers* do not know, that *R. W.* and the *New-England* Professors and these Persecutors, and his old Opposers do apply the Promises and the New Covenant to their old Heart and their Persecuting Spirit? But where is the New Heart, and where is the New Spirit? and how do ye dye with Christ, and how are ye made Conformable to his Death? do not the Children of the New-Covenant (that are born again of the Immortal Seed, and are Heirs of the Promise) feel the Blood of Christ in them, to sprinkle their Consciences &c. and make their Garments white? But where doth Christ or the Apostles use that Expression of a Bargain in Christ's Blood? where is thy Rule for it in Scripture?

R. W. And thou say'st; *G. F.* is believing in a Christ Crucified within, in opposition to Christ Promised and Prophecyed of, brought forth, Living and Dying, so preached, so believed on; and what a Forehead of Hell must he have, that calls all those Reprobates and Devils, that talk of Christ without; &c.

Ans. Now, let the Reader see, how *R. W.* abuseth *G. F.*'s Words! For *G. F.* doth not say, The Devil and Reprobates may talk of a Christ without; but *G. F.* is proving, that it is Christ, that was Crucified, and is Risen (to wit, at the Right Hand of God); it is he, that is to be within his Saints. And we know, that the Devil and his Messengers cannot endure to hear tell, that Christ should Rule in the Hearts of his People, because he destroyeth the Devil from Reigning; and we know, that the Devil may suffer *R. W.* to apply to him Christ's Sufferings, Death and Resurrection and Promises, so that he will not have Christ to Reign in him. And we own Christ, as was promised and prophecyed of, and his Birth, Life, Death, and Resurrection, and yet manifest within us; who will Judge the World in Righteousness, and Reward every Man according to their Works, Glory to God for ever! And as for Fore-head of Hell, it becometh *R. W.* best; the Sober minded who read his Book, may see his Fruit, (as ye may see page 66.)

R. W. And thou bringest The Elders and Messengers of the Churches in Wales saying, [We are Conceived in Sin, and brought forth

forth in Iniquity]. And G. F. answereth (Fol. 214). [“And David doth not say, *YOU*, who were Conceived in Sin, but [I]: and W. P. saith, John was sanctified from the Womb; and the Scriptures speak of such, as were Sanctified from the Womb, and Children that were Clean. And so you do not speak, as the Elders and Messengers of the true Churches, or Men dividing the Word aright; but you are one against another, though you are all against them you call *Quakers*, that be in the Truth.] R. W. replyeth, and falleth a railing and saith; G. F. discovers to any Intelligent and Savoury Spirit not only a weak and deluded Soul, but a Popish and Arminian Poyson about the State of all Mankind in the First Birth, a strong Presumption, that he never felt, what the woful Estate of all Mankind by Nature is, and what to cry out in his own particular with David, I was Conceived in Sin, and brought forth in Iniquity: which Cry is one of the first Soul-Cries of every Child of God.

Ans^r. Let the Reader judge betwixt R. W. and G. F. For G. F. doth not speak of the State of all Mankind, but of John Baptist, and such as the Scripture speaketh of, that were Sanctified from the Womb, and such Children, as the Scripture speaketh of, that were Clean (as 1 Cor. 7.) that Paul speaketh of: did John and those that were Sanctified and Clean, cry out to God, that they were Conceived in Sin, and brought forth in Iniquity? prove this, or else confess thy unsavoury Spirit and weak deluded Soul. And as for Pope and Arminian Poyson, thou mayst keep that to thy self. And the Estate of Mankind by Nature I have known; yet I must put a Difference, as the Apostles and Holy Men of God have done, and will not say, as thou and thy Messengers of such, as were Sanctified from the Womb and Clean, That they were brought forth in Sin and Iniquity. And what is all the Work of R. W. (in his 67 and 68 pages), who telleth of the Pelagians, and the Forces of the Prince of Orange against them? and David's crying out, that he was Conceived in Sin, and brought forth in Iniquity? this doth not prove, that John was Conceived in Sin, and brought forth in Iniquity, nor prove, that Jeremiah was not Sanctified in the Womb, (Jer. 1): but here thou hast justified the Persecution and the Force against Pelagians. And thou hast rambled over a great deal, and tellest of the Spots of the Leopards, and the Blackness of the Negroes: and Gen. 6, Psal. 51, and

p. 67.

p. 68.

and *Rom. 5*, all this doth not prove, that *Jeremiah* and *John*, nor the *Children* that were *Clean*, were brought forth in *Iniquity*.

R. W. And thou sayest: *These Rotten and Crooked dispositions in every Child bring forth wild Asses-fruit in Youth &c.*

Ans. Wherein did *Jeremiah* and *John Baptist*, or such as were *Clean* or *Sanctified in the Womb*, bring forth such *Fruits*, as thou speakest of? prove it by the *Scripture*. For thou say'st, *Every Child*; here the *Child Jesus* hath not escaped thy *Censure*: was not he called a *Child*? (*Luk. 2, 27*) who was the *Holy One*.

R. W. And thou say'st; *The Experience of all the Saints of God in the Holy Scripture, who maintained a Battle between the Flesh and the Spirit all their days &c. (Gal. 5) like the two Houses of Saul and David, in Abraham and Isaac, Paul and Peter; and Paul crying out, that the Good that he would, that he did not &c.*

Ans. All these *Scriptures* do not prove, that *Jeremiah* and *John*, that were *Sanctified in the Womb*, and the *Children* that *Paul* speaketh of (*Cor. 7*, that he said, were *Holy*) that they were *Conceived in Sin*, and brought forth in *Iniquity*, because *David* said, *He was*. Neither doth *Gal. 5*. say, *That the Saints have a Battle between Flesh and Spirit within them all their days*: neither doth the *Scripture* say, that there was a *Battle between the House of Saul and David all their days*; for *David* said, *All that is within me, praise the Lord*: and his *Sins* were removed as far, as the *East is from the West*. Neither did *Abraham* nor *Isaac* say, that they had a *Battle in them all their days*, nor *Paul*, nor *Peter*; but *Paul* said, there was *No Condemnation to them, that were in Christ Jesus, who walked not after the Flesh, but after the Spirit*: though he had cryed out, *That Good that he would do, he did not*; but after he saith, *The Law of the Spirit of Life in Christ Jesus hath made me free (mark, me Paul free) from the Law of Sin and Death*. Nay, did not he say, *They were more than Conquerours*? and doth not he say, *That he had fought the good Fight, and kept the Faith*? then he was not *Fighting*, when he had *Fought*, and was a *Conquerour*. And *Paul* saith, *I am Crucified with Christ (mark, I AM)*, and *Christ Liveth in me*; and the *Life that I now live in the Flesh, is by Faith in the Son of God &c.* is not the *Faith Victory*? And thou sellest a *railling*, and speaking of our *Conditions*, which thou art ignorant of, and thy own, and hast abused both the *Scriptures*; and *Us*.

R. W.

R. W. And thou bringest John Jackson (G. F. Fol. 217.) saying,
 [False Prophets and Christs, and Deceivers many should
 come, if it were possible, to deceive the very Elect.] And { p. 69.
 G. F. Answ. [“Yea, Christ said, They should come, to
 “the Apostles; which before their Decease they did come, and
 “went forth from them, which Christ said, should inwardly Ra-
 “vin, and get the Sheeps-Cloathing: which since the Days of the
 “Apostles all the VVorld went after them, as thou may’st read in
 “the Revelat. And now are People but coming from them to the
 “Rock, and now shall the Everlasting Gospel be Preached to them
 “that dwell upon the Earth, over the Heads of the Beast; and
 “their False Prophet and they shall be taken, and the Lamb, and the
 “Saints shall have the Victory.] R. W. replyeth and saith; That
 great Fox the Pope of Rome, and his Foxians (the Worshipers of
 the Beast) maintains, that Anti-Christ is not yet come. [This is
 nothing to my Answer]. And thou say’st; That G. F. &c. crys
 out [Anti-Christ, why, he is come and gone long ago], as if False
 Christs might not be then, and now too.

Answ. Let the Reader see, if he hath not wronged G. F.’s
 Words; and see, what Sense thou canst make of R. W.’s Words.
 For G. F. doth not say, Why, he is come and gone long ago. (to
 wit, Anti-Christ) &c. these are thy forged Lies: for we say, Thou
 and the New-England Priests are in the Spirit of Anti-Christ, as
 your Fruits have manifested: Act. 20, and Matth. 7, and 2 Pet. 2,
 and 2 Cor. 11, and Jude have sufficiently discovered you. And
 thou runnest on in a long Tale of Pope and Protestants to no pur-
 pose; but why doth R. W. and the New-England Priests cry against
 the Pope, and are found so much in this Spirit?

R. W. But thou say’st; What Ignorance doth this little Fox, this
 great Boaster discover in saying, Now are People come forth
 from them (to wit, Anti-Christ) &c. { p. 70.

Answ. Herein thou hast discovered thy own Ignorance
 of both the Scripture and the Spirit, and Power of God and the
 Gospel. For we must tell thee and the persecuting Priests, that
 the Gospel is Preached again freely, as it was in the Apostle’s
 days, and People are coming again to the true Lord Jesus Christ
 by the Light and Grace of his Everlasting Gospel, from such False
 Teachers, as thou and the rest of the Persecuting Priests.

R. W. And whereas thou tellest of the Jews and Romans mocking
 and murdering Christ Jesus &c. just as the Pope and the great Fox,
 S f and

p. 71. } and these little Foxians pretend to be sole Heir unto the Crown of Heaven, and all others Reprobates from their Heavenly Majesty.

Ans^w. Let R. W. look at home amongst his New-England Priests and Professors, who have mocked and MURDERED the Members of Christ: and dost not thou encourage them to Persecute and Punish them? (as in pag. 260) what could your Father the Pope do worse, or the Romans, or the Jews? And blessed be the Lord, we are Heirs of the Kingdom of Heaven, and do know the Crown of Life: and we do know, that thou, that dost encourage to Punish us, and the Priests, that Persecuted us, and they that MURDERED us, are in a Blind Zeal and Reprobate Spirit, and Rebel against the Commands of Christ, that said, Love one another, and Love Enemies: and Christ said, He came to Save Mens Lives, and not to Destroy them.

R. W. And thou sayst; The Protestants maintain, that the Pope is the Anti-Christ, the Man of Sin, (pag. 70).

Ans^w. If R. W. and the Priests and Professors of New-England do bring forth the same Fruits, that the Pope hath done, are not they Anti-Christ?

R. W. And thou bringest John Jackson (G. F. Fol. 218) saying, [“I hope, you will not Condemn the Generation of the Righteous, because they are not Perfect.”] G. F. Ans^w. [“That which Condemneth, is Righteous; it Condemns that which is not Perfect: and “that which is Righteous, is Perfect; and the Generation that’s “Righteous, is not to be Condemned.”] R. W. Replyeth and saith, That Our-selves being Perfect, are not to be Condemned: the Summe of his Answer is, Himself and the Foxians are Gods, as Pure and as Holy as God is.

Ans^w. Let the Reader see, if there any such Words as these in G. F’s. Answer; and Read G. F’s. Answer and see, if R. W. hath not forged all these Words; therefore they are Slanders. But doth not the Lord often Command, that his People should be Holy, as he is Holy? I say, let the Reader examin G. F’s. Answer and see, if he calls Men Gods? Though we cannot deny, but we are the Temples of the Living God, and that he Dwelleth in us by his Spirit, as the Apostle saith, Who is in you all, and over you all, God blessed for ever, (Eph. 4.): again, He that Sanctifieth, and they that are Sanctified, are all of One; thus speaketh the Scripture. And R. W. is made to confess, that all that is not Perfect, is not Righteous.

R. W.

R. W. And after thou hast rambled a great while (but nothing, to purpose, to G. F's. Answer) thou say'st; *In the last place I affirm (and have made it good) that the Generation of the Papists and Quakers are so Pure in their own Eyes, yet they are not cleansed from their own Filthiness: the Papists are justly charged with Superstition and Idolatry, and Drinking the Blood of Saints; and have not the Generation of the Quakers their Images and Idols also? as I have manifested their Pride, Ignorance and Idleness in not using Means, and their Passionate Railings &c. And if this Spirit had got the Sword, it would drink the Blood of its Enemies, as Hereticks, Idolaters, Reprobates and Devils.*

Ans^r. Roger Williams, thou hast measured the People of God (in scorn called Quakers) with thy own Measure and Rule, which thou hast put with the Priests and Professors of New-England, and Judgest Us thereby like unto Your selves. Have any of the People called Quakers, that have had the Magistrates Power in their hands, used any of these Weapons to Dissenters in Rhode-Island or elsewhere? Nay, have not some suffered in New-England, and Run the Gamut, because they would not take up the Sword? And as for Drinking of Blood, Railing, Passion &c. let the New-England WHIPS, GALLOWS and Lams, and SPOILING of Goods, and R. W's. own Desire (in his page 200). to Magistrates to Punish us, speak, which is most like, We or They, to the Papists? And why was our BLOOD DRUNK in New-England? was it not, because we could not bow to their Image they set up, like Nebuchadnezar. and the Papists? And as for Pride, Ignorance, Passion, Railing, Cursing, let R. W. look at home, and his New-England Brethren, the Priests. And for their Ignorance and Idleness in not using Means, what Means are they, they should use? any that come from this Persecuting Spirit? nay, you may keep it your selves: for we do tell thee, and the New-England Priests, There is no other Name given under Heaven for Salvation, than the Name of Jesus. And for Idleness, R. W. may keep that Charge too at home, that lyeth Lazily at home Railing in the Woods; for if he be a Minister of the Gospel, why doth he not go and Preach the Gospel to Pope and Turk, he so much Raileth against behind their Backs? But it's like he will say, He findeth no Call, nor the New-England Priests any further, than they can find a great Benefice: but neither He nor They can say, The People

called *Quakers* are Idle, that left their own Country and Kindred, to come to New-England to Preach the Gospel freely, whom they WHIPT, IMPRISONED, BANISHED and HANGED. But thou dost affirm, that the Papists and Quakers are not cleansed from their Filthiness. Let the Papists speak for themselves: but as for the People of God called *Quakers*, thou dar'st not say, that thou hast an *Infallible Spirit* to Judge; and therefore thou know'st not our Condition, and affirmest, thou dost not know what. But we must tell thee, that (as John saith) *We, who walk in the Light, as he is in the Light, we have Fellowship one with another, and the Blood of Christ Jesus Cleanseth us from all sin.* And because thou art not Cleansed, thou measurest us by thy self, who art pure in thy own Eyes, but not in the Eyes of Christ or his People.

R. W. Thou bringest the Priest's Words (G. F. Fol. 220.) saying, [*Man is not able to Discern the Things of God, till he be Born again.*]. And G. F. Answer. ["*The Scripture speaketh of Discerning the Eternal Power and God-head, and that was a Thing of the Spirit of God: and the Apostle saith not, that they were Born again.* And yet I say, that *None knoweth the Things of God, but by the Spirit of God; and that which may be known of God, is manifest in them, for God hath shewed it to them: for that of God in them was of the Spirit, who is the God of the Spirits of all Flesh, which bringeth them to Discern the Eternal Power and God-head.*] R. W. replies in a Railing Spirit, and saith; *With amazement, at the dreadful Justice of God, hardening this daring Soul for playing away his own Light, and the Name of God, and the Light, which the Lord hath sent him from so many Excellent Pens, out of which he hath raked nothing but handfals of Reproaches to sling in the Faces of his best Friends, and turned Truth into Lies and Poyson to Murther himself and others.*

Answer. Now, let the Reader read G. F.'s Answer, and R. W.'s Reply, and see, where G. F. hath cast any Handfals of Reproaches in the Faces of those he calleth his best Friends, which were our Old Persecutors in Oliver's days. And as for Lies and Poyson, and Murthering my self and others, thou mightest have kept that to thy self, which is sufficiently manifested in thy own Book: but I know, the Truth is the Savour of Death unto such as thou art, and therefore it doth Amaze thee. For G. F. hath not played away his own Light, that God hath sent him, nor his Name; these Words

Words come from thy *Frothy, Airy Spirit*: but what! doth this prove, that People have not the *Spirit of God*, nor the *Light of Christ* nor his *Grace*, which they hate, and turn into Wantonness?

R. W. And thou say'st; *The Eternal Power and Godhead cannot be seen by Mortal Eyes*. And again thou say'st; *All Mankind are bound by the Law of their Nature, to put forth their utmost in searching after God; and we may gain a Great Sight of the God-head &c.* [Hast not thou Contradicted thy self? } p. 74.
for is not *Nature Mortal*?] And further thou say'st; {
Yet this Sight of God, which Men and Devils may get of God by their Natural Abilities &c. and yet thou say'st; No Mortal Eye can see the Eternal Power and Godhead: — and again, We may gain a great Sight of the Godhead, and yet not see him, nor glorifie him, that is, Love him, as Paul (1 Cor. 8).

Ans^r. Here in thy own *Distinction* thou hast Confounded thy self. For first, thou wilt grant, that *Paul was a Believer (1 Cor. 8)*; secondly thou say'st, *The Eternal Power and God-head cannot be seen by a Mortal Eye*: then this *great Sight of the God-head* must be seen by a *Spirital Eye*, (according to the *Apostle's Words* and thy *Consequence*) because that which may be known of God, is manifest in them, for God hath shewed it unto them. And this must be by the *Spirit*, by which they know the *Invisible things* of him, even his *Eternal Power and Godhead*: (*Rom. 1*) and so it is by the *Spirit of God* the *Things of God* are known, (according to *1 Cor. 2*) and such as quench the *Spirit*, and vex and rebel against the *Spirit of God*, and resist the *Holy Ghost*, and hate the *Light of Christ*, and turn the *Grace of God* into *Wantonness*, are those *Born again* of God his *Power and Spirit*, or prate like thee in the *Imaginations*? for *John* saith, *He that is Born of God, overcometh the World*.

R. W. And further thou say'st; *Now this Woful Cheater finding the word Spirit, confounds (as his course is) all together, and because God's Spirit Regenerates the Corinthians, and opens to them a Glimpse of the Godhead's Power &c.*

Ans^r. As for *Cheating and Confounding*, thou mayst keep those Words at home; but the *Apostle* telleth the *Corinthians* (that were the *Believers* and *Babes in Christ*, and *Born again*) *That the Light, which shined in their Hearts, giveth the Light of the Knowledge of the Glory of God in the Face of Christ Jesus*: and calleth this

this the *Light of the Glorious Gospel*, which is the *Image of God*. Now, hath *R. W.* manifested himself to be *Born again*, who doth not distinguish between them that is *Born of the Spirit*, and them that *Grieve the Spirit*? for *G. F.*'s Words were, Such as were not *Born of God* by the *Spirit*, yet they had the *Spirit*, by which they might know the things of *God*: for how can they quench the *Spirit* and err from it, if they have it not? and how will *God* Judge the World in *Righteousness*, according to the *Gospel*? And whether is the *Gospel* *Natural*, or all the *Judgments of God* *Natural*, or *Spiritual*? and if *Spiritual*, whether or no it is not according to the *Divine Light and Grace*, that enlighteneth all Men, and his *Spirit* that he poureth upon all *Flesh*?

R. W. And thou say'st; I fear that *G. F. &c.* never * *Experienced*, though they enjoy in *Common* a *Light of Nature*,
 * Is this Good though *God* hath *Endowed* him and many of them
Sense *Roger*? with *Excellent Natural Parts*, yea with a *Light from*
 the *Holy Scripture*, yea, a *Light of Experience* and
Common Motions from God's Holy Spirit, and have been *lifted*
up &c. and then thou fearest, most of them will be brought down into
Hell, and Cast into great *Condemnation*.

Ans. R. Williams, thou hast shewed thy *Ignorance of G. F.* and the People, called *Quakers*, *Conditions*. What! dost thou call the *Divine and Heavenly Light of Christ* (which is the *Life in the Word*) the *Light of Nature*, which *Christ* commands to believe in? this is thy *Darkness*, which cannot *Comprehend the Light*. And as for our *Experiences and Knowledge of the Holy Scripture*, it is by this *Divine Light and Spirit of the Lord*, which if thou didst Live in, thou wouldst never Rail so much against us.

And as for thy foolish *Fears*, I tell thee, they are *Cain's*: and
 p. 75. } as for being *lifted up*, as *Capernaum*, & being brought down in-
 to *Hell and Condemnation*, this thou wilt know, who hast been
puffed up and *erred* from that *Spirit*, which formerly hath *opened*
 thee; therefore thou raisest against them that walk in it. And
Roger, thou reprovest *G. F.* too soon for *False English*, and *Boys*
English and Non-sense (as thou callest it); but indeed I must
 needs tell thee, that here is much *False English and Non-sense*
 in thy Book: but whether the Fault be in thee or the *Printer*, I
 shall leave it; but how-ever I think, the *Printer*, that hath printed
 thy Book, hath grown weary of it, or at least been *Careless*, for it is
 paged 74, 74, 76, 77, 77, 78, 80: what, is this right *Roger*?

R. W.

R. W. And thou bringest-in the same *Author* (Fol. 222) saying, [*Salvation and Faith are the Gifts of God, distinct from Christ*]. To this G. F. Answereth, [*"They are all of him, and from him, and with him: and how is he the Author of Faith, in whom it endeth, from whence it cometh?"*] R. W. replyeth; *As Potiphar's Wife cries out against Joseph, and pretends Chastity, so doth this subtile Whore-monger, pretending, that all is pure Christ, the Light is Christ, their Hope, Faith, Saints and their own Spirits are Christ, no Distinction between Christ and them, for they are all of Him, from Him and with Him.*

Ans. Thou Justifiest, what thou Condemnest: thou cryest out against Potiphar's Wife, and thou art guilty Spiritually of the same Evil, that she would Carnally have committed. Fain wouldst thou have enticed J. T. and others to thy Polluted and Defiled Bed; and because they would have nothing to do with thee, nor that Spirit that leadeth thee, but refused Communion with thee, thou wipest thy Mouth, and complaineest against Joseph, and wouldst bedirt him, now thou canst not have thy will of him, and that he refuseth thy Harlotry. Well, but I am an Whore-monger, yea a Subtle One: how so Roger? how provest thou this Black Charge? why! because I say, *That Salvation and Faith are of Christ, from Christ and with Christ?* behold now, ye New-England-People, what Spirit this Man is of! what Language he useth! what Comparisons he maketh, and Slanders he casteth upon me! And for what doth he these things? because I own and declare, *That Salvation and Faith are of Christ, and from Christ, and with Christ.* I hope then, none will say, *We*, but R. Williams denyeth Christ: for they that deny Christ to be the Author of their Faith and Salvation, deny Christ; but it's plain, that R. W. doth so, for his Salvation and Faith is not of Christ: and what Regard should any have, to what such an Anti-Christ saith? But R. W. saith, that we say, *That the Saints are Christ &c.* but Roger, these are none of my Words, but thy False Consequences. But why! is not Christ made to the Children of Light in this Day Light, Salvation, Hope, Faith &c. as well as he was made to them Sanctification and Redemption in the Days past? where hast thou been? hast thou lost thy Bible as well as thy Religion in the Woods? see, what cometh of thy Unfaithfulness! thou that werest an Opposer of the Priests, art turned their Orator against the People of God.

But.

But what a *Forgery* 'tis in thee Roger, to say, *We make the Saints Christ, and our own Spirit Christ?* were those my Words? to God's witness in all Consciencs I appeal against thee in this thing, and let my Book be read: True Christians are of *Christ*, yet not *Christ*, yet *One with Christ*; 'twas *Christ's Last Prayer*, that they should be *One in the Father and the Son*. And for our own *Spirit*, it's *enlightened* by *Christ*, but it is not that *Light*, nor *Christ the Light*; for he is our *Lord and King*, and we are his *Servants*, and *Subjects*, and *Friends*, and *Children*: so thy *Malice* and *Ignorance* will not do, the *Day* hath discovered thee. Thou goest on to prove, *That Christ is not the Saints, nor the Saints are not Christ*: And who said, *They were?* and callest us *Ungrateful Monsters*, and such *Monstrous Names* for believing so, that never believed so, nor never writ so; it's a *Faith* of thy own making. Yet *Christ is in the Saints*, and the *Saints are in Christ*: but that the *Devil* cannot abide, for he would fain get at them, but that he cannot do, while they are in *Christ*; and this maketh all his *Instruments* rage, and thee Roger, amongst the rest. And thou takest up much room to prove, *The Saints are not Christ* (from *Col. 1, ver. 11*), and who said, they were so? so that falleth in *Corse*.

R. W. Next thou say'st; *I know, the Foxians turn Christ, yea his Blood also into a Spirit, a God.*

Ans. Where and when did they so speak or write? this also is one of thy *Calumnies* and *Lies*. *Christ's Blood* on the *Cross* for the *World* we own, and *Christ's Blood* and *Life* we own and partake of, by which we have *Life Eternal*; but what hast thou to do with *Christ's Blood*, that art not washt from thy *Lies*, nor so much as *Repentest* of them, that I hear of?

R. W. Thou say'st; *I have heard also the Foolish Blasphemy of one of my own Neighbours, saying, That the Blood of the Quakers, and by Name of W. B. was Saving and Salvation to the*
 p. 76. } *World.*

Ans. This is a *General Charge*, and therefore *no Charge*, for it's a Charge against *No Body*: he nameth not his *Neighbour*, nor have we any *Evidence* of it; and if he will both add to, take from and wrest our Words, yea invent *Lies* against us, as he hath done, we have Cause to suspect, that this is a *Slander* also.

R. W. Again thou say'st; *What a Proud Frenzy is it in the Quakers,*

kers, to cry out, *We are the Conduit it self, we are the Well-head. Fountain and Spring, and (as this Frantick Fox once and again affirms) no Distinction between God and Christ, and his Saints.* } p. 77.

Ans. O Roger Williams! that ever thou shouldst at this Age, and after so long a Profession of Religion, so Irreligiously abuse my Book and me, and those that read thee! there is nothing I have ever writ to any such purpose, as thou wouldst have; the Lord Rebuke thee! Nay, thou confessest a little further, that I call Christ the Author and Finisher of Faith, yea, that I often acknowledge Christ to be so; how then are we the Well-head, Spring and Fountain, if Christ be so: if he be our Alpha and Omega, our Author and Finisher in Faith and Salvation? Thus thou gropest in the Dark, and Contradicts thy self, as all Babilons-Builders do, which endeth in Confusion and Destruction.

R. W. Bringeth the same Author saying, [The Light, which discovers Sin and Iniquity in Man's Heart, is not Christ the Door.] G. F. Answereth, ["The First Adam was the Door, where all Sin and Transgression entred; and Christ the Light, the Second Adam, which doth Enlighten every Man &c. saith, I am the Door, the Way, the Truth and the Life &c. which finisheth Sin and Transgression, and bringeth in Everlasting Righteousness, and the Way of Life out of Death: which Light discovers Sin."] R. W. Replyeth, and after he hath rambled a while, he saith; What then do these poor deluded Souls tell us of a Light and Christ within every Man in the World, discovering his Pure Estate, his Foul Estate, and his Raised Estate? which no Man or Woman in this world, that I } p. 78.
ever read or heard of, by Nature had any Spark or Shine of such a Light &c. but they have read or heard of such things from the Holy Scriptures &c. Then thou Contradicts thy self, and say'st in the same Page; It is granted, that Nature's Light discovers a God, some Sins, a Judgment, as we see in Indians.

Ans. ——— But what Scriptures had Nabuchadnezzar and Darus, who spoke of the Kingdom of God and of Christ? and when he had cast the Three Children into the Fiery Furnace, what Scripture had Nebuchadnezzar for saying, That he saw Four, and one like the Son of God? ——— And what must we observe from R. W's. Words? that he can see his Pure Estate, and his Foul Estate, and his Raised Estate without the Light of Christ

Christ within him. And thou may'st say, *John* was a *Deluded Soul*, that came for a Witness to bear witness to that *Light*, that *lighteth every Man that cometh into the world*, which he calleth the *Light in the Word* (*Joh. 1*).

R. W. And thou say'st; *Yea, doubtless Nature's Light is able (in Self-Deceitfulness) wonderfully to counterfeit true Heavenly Light, and the Devil seem an Angel or Messenger of Light from Heaven.*

Answ. *Roger*, thou might'st very well have applyed this at home; for these are none of my Words: for the *Light*, which I speak of, that *Lighteth every Man, that cometh into world*, is *Life in the Word, Christ Jesus*: and *Christ saith, Believe in the Light; and he that believeth in it, shall be saved*: therefore it is *Saving*. And could the *Goaler* and his *Company* have *seen their Sins*, without the *Light of Christ* to shew them their *Sins*, with which they might see *Christ their Saviour, Physitian and Redeemer*, who fed them with his *Heavenly Bread, Water, Wine and Oil*? but all this is needfull and loathsome to thy full, foul *Soul and Stomack*. And can any see *Christ*, that pardoneth *Sin*, but by his *Light*, by which they see their *sins*? but thou and all thy *Race* would see *Christ*, and not see your *sins*; but that cannot be, therefore you hate the *Light*, because *YOUR DEEDS ARE EVIL*.

R. W. Thou say'st; *How poor a Plea is this, Adam p. 79. } was a Door to Sin, therefore Christ is the Door to the Discovery of Sin?*

Answ. Have not all dyed in *Adam*? and doth not *Christ* enlighten very *Man, that cometh into the world*, that they might see their *Sin* and evil *Deeds*, and him their *Saviour*, and *Door and Way* again to *God*? and with the same *Light* to see, how their *Deeds* are wrought in *God*? and is this *Natural*? and is it not *Christ*, that saith, He is the *Light of the World*, the *Promised Seed*? And as for *Adam's* mincing and excusing his *Sin*, *R. W.* saith, *All this is Revealed to us; and not a word yet of Christ the Promised Seed; or a Light Christ, to Convince of Sin* (as *R. W.* saith). But by

what *Means* was this *Doctrine* Revealed to *R. W.* and the *New-England-Professors*, to wit, the *State of the Fall of Adam &c.*
if

if it was not Revealed by Christ and his Light?

R. W. Thou say'st; *I know, the Song of this great Deluder is, Turn to the Light, and Hearken to the Light, thou seest, it chideth thee for thy Lying, for thy Stealing &c. is not this the Christ &c. obey him, and he will teach thee and save thee. But the bottom is, the English and Meaning is, to hearken to Satan, the God of this World.*

Ans. Was it not the Apostle's Doctrine, To turn People from Darknes to Light? and are they not such, as steal and lie, that will not come to the Light, because their Deeds are Evil? such as thou art with thy Bottom and Meaning, to hearken to Satan, the God of this World, to be ruled and guided by him, and not by the Light of Christ. nor to walk in it? how canst thou and the New-England-Priests be saved by Christ, and cleansed from all Sin, and not walk in his Light? And is it now become with thee and the New-England-Priests matter of Delusion, to turn People from Darknes to Light, to walk in it and take heed to it? and did the Apostle, that turned People from Darknes to Light, turn People to the God of the World? what Blasphemy is this!

R. W. But thou say'st; *The Scripture is but a Dead Letter, the true Christ is within thee, he will turn thee from thy Sins, and make thee Perfect as he is: and he is come in us (Ten Thousand of his Saints) &c. Thus thou mockest.*

Ans. R. W. hath not proved, that the Letter of the Scripture is Living; for Christ saith, *Search (or, Ye search) the Scriptures; but ye will not come unto me, that you may have Life; for they are they, that Testifie of me: they Testifie of the Life; but Christ doth not say, They are Life or Living. And doth not Christ shew People their Sin, else how doth he Convince them of their ungodly Deeds? And doth not Christ say to his Apostles, Be ye Perfect, as your Heavenly Father is Perfect? and what dost thou kick against this Doctrine? We do confess, that Christ Liveth in our Hearts; and if he live not in your Hearts, you are Roborates, the Apostle saith.*

R. W. And whereas he scoffingly saith; *He within thee, is the Word of God, the Christ of God, the Light of God, the Spirit of God, God himself, and He seeks Worshippers in Spirit and Truth. And then thou say'st; What is in all this, but the noise of Fenny Bitter in Hollow Canes &c? what is here but that two Common Businessses may reach to?* 1. The Conscience of Good

And Evil, which every Savage Indian in the world hath. 2. *The Whisperings, the Blindings and Cheatings of the Devil in Samuel's Mantle.*

Ans. Here the Reader may see, that R. W's Words are nothing in Answer to G. F's Assertion. But what must we infer from R. W's Words? but that the Preaching of the Word of God in the Heart, and Christ within People, except they be Reprobrates; and God Walking and Tabernacled in his Saints; and the Spirit of God to lead his Saints into all Truth, that they may be his Sons; and the Light that shineth in their Hearts, that giveth them the Knowledge of the Glory of God in the Face of Christ Jesus; and the Worship of God, that is in the Spirit, in which he seeketh People to worship him; These Doctrines (saith R. W. are such a Conscience of Good and Evil, as every Savage Indian in the world hath. And further he saith, These Doctrines are the Whisperings, Blindings and Cheatings of the Devil, pretending (saith R. W.) Vowing and Swearing to be the Word of the Lord, to be Jesus Christ, yea, and that to your Feeling &c. This is an Horrid Lie, he knoweth it in his own Conscience: for we neither Vow nor Swear; but Christ Jesus the Word we feel to our Comfort and Salvation: but what Comfort in this Doctrine hath he to poor Sinners? And after this thou Contradictest thy self and say'st, That Christ Jesus is the Door of Hope to poor Sinners: here thou grantest, what G. F. asserts, and what thou hast been Cavilling against; and so Contradictest thy self, which is frequent with thee. But Roger, is the Worship of God in Spirit and Truth a Temporal and Visible thing? prove this by Scripture; and prove to us by Scripture, That God, and Christ and his Spirit is called a Conscience of Good and Evil, and whisperings, and blindings, and cheatings in Samuel's Mantle. Also (pag. 74.) he saith to this purpose; Natural Men, until Chang'd and Born again, do but prate, as the Devils do: but in Contradiction to that he saith (pag. 79.) That it is by Outward hearing or reading, and inward Convictions of Natural Conscience, God hath passed Sentence of Eternal Death: R. W. must this then be an Inward or Spiritual Hearing of this Sentence? And when People come to see their Sins by the Light of Christ, then People Cry out to Christ the Saviour, the Gospel, the Good News for Salvation, from him they Receive this Gospel, their Healing, and Setteth them out of Prison, and free from their Sin: and with his Light it is, they see themselves Blind, and with his

Lights

Liege they see his *Spiritual Eye-Salve*, and his precious *Blood* which *Cleanseth from all Sin*. But these are too good and soft Words for thy *foul Spirit* and full *Stomack*, who hast cast out so many *Lies* against God's People.

R. W. And thou bringest - in *Ellis Bradshaw* (Fol. *G. F.* 224.) saying, [There is more Words than one.] *G. F.* Answ. [“God is the Word, and the Scriptures are the Words, } p. 80.
[“which Christ fulfilleth.”] And *R. W.* replyeth, *As the* }
Design of the Bloody Pope and Jesuites are to kindle Wars between
the Protestants, that the Protestants may do the Papists work; so
deals the Devil, the old Serpent with Christ Jesus and the Holy
Scripture, which are but one in a Sense, as the Sun and the Sun-
Dial: his end is, to tear down the Sun-Dial &c. under pretence,
that the Sun is within them, and they need no Dials or Clocks,
no Visible thing, that is Temporal &c. and so to destroy the Person
and Commands of Christ as Visible and Fleshly, pretending all to be
Light and Spirit.

Answ. Reader, what is this to *G. F.*'s Answer? But *R. W.* have not the *New-England Priests* and Professors done the *BLOODY* Pope's work, as thou call'st him? and art not thou a doing it? and would they be so careful of the *Scripture*, but that they make a *Trade* of it; and under a pretence of *Scripture* and *Dials* without, do the *Devil's work* to throw at the *Spirit*, and *Christ* in Peoples Hearts, and tear him out there, if you could? But I must tell thee *R. W.* that as to *Christ* himself and his *Person*, though he was *Dead*, yet he is *Alive*, and *Dies no more*; and he is out of your *Reach*, and you cannot persecute him any more: though they and thou may persecute him in his *Members*, that keep the *Commands of Jesus*. And as to *Visible and Fleshly* pretending, and the *Visible and Temporal things*, thy *Clocks* and *Dials*, (which are thy *Helps* to know the *Invisible*) know this, thou may'st pore on them, till thy *Eyes* rot in their *Holes*, and never know the Lord *Jesus Christ*, but by *Revelation*.

R. W. Thou say'st; The word *Dabar* in *Hebrew*, and *Logos* in *Greek* signifie the Word &c. and that it is a Metaphor to say, God is the Word; for God is no more a Word, than he is a Man or a Spirit. &c.

Answ. Dost thou not here gain-say *John's Doctrine*, who saith, The Word was God? and wilt thou give *Christ* the *Lie*, that saith, God is a Spirit? (*Joh. 4.*) but prove this by *Scripture*, that

John

John did say, That it is a *Metaphor*, to call *God* the *Word*. Then dost not thou Contradict thy self and say'st, [*The Man Christ Jesus is called the Word*] but was not he called the *Word*, that was called *God*? and did not this *Word* take *Flesh*? did *Christ* suffer and die, as he was *God*, or according to the *Flesh*, since 'tis said, *The Word* liveth, and abideth, and endureth for ever? Thou say'st, That *G. F.* confesseth, that the *Scriptures* are the *Words* of *God*: so here thou yieldest to *G. F.*'s Answer; though thou makest a great *Smock* with words to no purpose.

p. 81. } *R. W.* Thou say'st; *I* do affirm, the *Sun*, and the *Moon* and the *Stars* are the *Words* of *God* &c. and the *Rain* and the *Hail*, and the *Grass* and the *Corn*, and the *Sand* &c.

Ans^r. These *R. W.* calls the *Words* of *God*; but where doth *R. W.* find in the *Scriptures*, that they are called the *Words* of *God*? give us *Chap.* and *Verse*. And as for *David* (*Psal.* 107. 110: and *Job.* 33. *Luk.* 1.) what's all this to the purpose? these *Words* are owned, but not *R. W.*'s *Imaginations*.

p. 82. } *R. W.* Thou say'st; They rob the *Scriptures* of their *Heavenly Title* of the *Word* of *God* &c. and also turn this *Word* of *God* and *Christ* into a *Spirit* without any *Body* &c. and part him (his *God-head* from his *Man-hood*) into a *Fancy*, a *Dream*, a meer *Whimsy* and *Devilish Imagination*.

Ans^r. We Rob not the *Scriptures* of their *Title*: thou pretendest thy self a *Scholar*, and dost not thou know, that *Scriptures* signifie *Writings*, and are called so by *Christ* and his *Apostles*? and we charge *R. W.* to shew, where the *Scriptures* do give themselves the *Heavenly Title* of the *Word* of *God*? And these are *Words* of thy own *Inventing*, as to say, *Christ* is a *Spirit* without any *Body*, and our *Parting* his *God head* from his *Man-hood*; this is thy own *Fancy* or *Dream*, *Whimsy* or *Devilish Imagination*, thou speakest of: as the *Reader* may see, there is no *Ground* for *R. W.*'s *Words* in my Answer. And as for thy saying, we would *Run* the *Scriptures* out of the world, and by seeming to embrace it, destroy and kill it; These are more false words of thy own *Inventing*: the *Lord* knoweth, we esteem of the *Scriptures* more than thou, by the *Spirit*, that gave them forth.

p. 83. } *R. W.* And thou bringest *Tho. Weld* (*G. F.* Fol. 228.) saying, [*There lies a Mystery of Iniquity, for to say, The World calls them so, by such and such Names, or gives them*

them their Christian Names.] G. F. Answ. ["There are Names given by the Heathen, the Heathen outwardly, by which Men are called; there is a New Name written in the Book of Life, which the World knoweth not: here is the New Man known after God in Righteousness, Created unto true Holiness. Now, who is this New Man and this New Name? the World may call him by the Old. So it is not a Mystery of Iniquity to say, The World calls him so.] R. W. Replyeth; As to Christian Names or things bearing or pretending to bear the Name, Authority or Uniting of Christ Jesus (as we know, the word Christian signifieth) &c. and thou say'st; Every Christian Soul should search into the Rise, and Practice and Warrant of them with holy Fear and Trembling in the Presence of God.

Answ. What is this to the New Name written in the Book of Life, to tell us what a Christian signifieth? but if thou werest united to Christ, thou wouldst not persecute him in his People. Neither if thou werest in the Practice of that holy Fear and Trembling in the Presence of God, thou wouldst not have uttered forth so many Lies and Scorns against them, that be in his Holy Fear, and Tremble at his Word.

R. W. Thou say'st; Is it not a proud Trick of a Pharisee, thus to scorn the poor Heathens and Publicans, as not worthy to know the Quakers high Names, or to take up such Sacred Names and Mysteries upon their Lips? yea, is it not a Ridiculous Fancy thus to prate and (like Pharisees) to scold about washing of Hands, and Pots and Cups, therein placing invented Holiness &c. Who are G. F's. Heathen? &c.

Answ. Such as thou, R. W. that knowest not this New Name written in Heaven, who callest it a Ridiculous Fancy, and comparest it to the Pharisees washing of Hands, Pots and Cups, and invented Holiness: and this is an Invented Lie of thy own to say, That we scorn the poor Heathens and Publicans. And R. W. why dost thou so rage against me? because I tell thee, The New Man hath a New Name? And then thou tellest us of the Jew and Gentile, and how that Lea and Rachel did give Names, that were significant unto the Twelve Patriarch's: and R. W. who knoweth not this, or who opposeth it? what is this to G. F's. Answer?

R. W. Thou say'st; Doth Christian Regeneration or New Birth destroy Natural Births or Marriages, or Names } p. 84.
and Educations?

Answ

Answ. Where did ever any of the *Quakers* say, they did? or *G. F.* in his Answer destroy or slighted any of these things? so, it is a *vain Question*. — And thou say'st, *They quarrel about Straws*; when it is thy self, that settest them up and dost it.

R. W. And thou say'st; *What is this New Creature and New Name they speak of? how shall the World call them by it, if they know it not?*

Answ. Why is this? because thou and the *World* hate this *Light*, by which it is *seen and known*.

R. W. Saith; *Such are their Non-sensical Fancies of giving no Respect to any in Word or Gestures, such are their Fantastical Conceited Answers, who being asked, where they dwell? they answer, they dwell in God; and where they live? they answer, they live in God.*

Answ. And what must we observe from *R. W.* here? but that he would have his *Honour and Respect*, Pharisee-like, which *Christ* forbid, and cryed *Wo* against: and *Christ* saith, *How can you believe, that seek Honour one of another, and seek not the Honour, that cometh from God only.* And *R. W.* what! is it a *Fantastical Answer*, to say, *That God's People dwelleth in God, and liveth in God?* and doth not the *Apostle* say, *In him we Live and move, and have our Being (as the Poet saith) for we are his Off-spring?*

R. W. Thou say'st; *Are not They to the Popes a Kin, because they cling to the World their Old Names.*

Answ. Nay, we say, That *Thou* and the *New-England-Professors* are a *Kin* to the *Pope* both in *Nature* and *Spirit*; and your *Nature of Dogs and Swine, Wolves and Lyons* is not turned into *Sheep, and Lambs and Doves.* And here thou grantest, that as the *Nature is chang'd, the Name is changed*: but thy *Teeth* and your *Fruits* have manifested you to be the *Dogs and Wolves.*

R. W. Saith; That *G. F.* having attained a great *Marriage, and a new Carriage and Civility* — and his own former *Rigidity* —

Answ. *R. W.* hath manifested his own *Ignorance* of *G. F.* and he is busie about that which doth not concern him: for *G. F.* is of the same *Carriage, Civility and Courtesie*, as he was at the *First*.

R. W. Thou say'st; *I am sure, they will do most them*
 * Is this Good Sense Roger? * for worldly Advantages: for as they abuse the Scripture (Eccles. 11.) The World is in their Heart; I may truly use it, and affirm it, the World and the Pride

Pride and the Advantage of it (though they deny it, as the Pope, and Cardinals do) is in their Hearts, and is the Body and Soul, and Root and Branch of their whole Religion.

Ans^r. Truly R. W. we may use the Proverb, and say, { p. 85.
Thy Tongue is no Slander; for thou art given up to Lies, and abusest us with them. Neither do we abuse the Scriptures, but esteem of them: and as for the Pope &c. thou should'st have gone to Rome, and told them these Words. And as for Worldly Advantages, and Religion rooted upon, It is not our Religion; but hath been the Religion of New-England: as witness, their SPOILING of our Gods, worse than ever did the Papists.

R. W. Bringeth (from G. F's. Fol. p. 243) Richard Sherlock's saying, [We must not look for an Immediate, Extra-ordinary, Miraculous Teaching from the Lord.] G. F. Ans^r. [“Yet he saith, “All Men are Taught Of God; what Confusion is here? The “Grace of God, which bringeth Salvation, hath appeared unto all “Men; and this he calleth an Outward Teaching by the Lord Jesus Christ: is that which bringeth Salvation, Outward? all in “the Truth may judge this, and try thy Spirit. And the Teachings of the Lord are not only Mediate, but Extra-ordinary also “above all Yours, which are Men got up since the Days of the “Apostles.”] R. W. replyeth and saith; Although I have spoken before of their Immediate Inspirations, yet seeing how greedily and boastingly this Deluded Soul with Scorn and Contempt of all his Opposites sucks in the Poyson of Devilish Inspiration instead of the pure Wine and Milk of the Christian Truth, and milks out this Poyson into the Mouths of his Poor bewitched Followers.

Ans^r. Let the Reader observe, what Railing Expressions he giveth in the Front of his Reply! that God's Teaching in his Covenant of Grace, and by his Spirit he calleth Boasting, Deluded Souls, Scorn and Contempt, a Sucking-in of Poyson and the Devil's Inspiration, bewitching his poor Bewitched Followers, that follow God's Teaching; as though God's Teachings were not pure Wine and Milk and Christian Truths: but God's Immediate Teaching is Poyson to R. W.

R. W. saith, That G. F. affirmeth, That the Teachings of the Lord are not Mediate, but Immediate and Extraordinary &c. Contrary to the whole Stream of the Scriptures and Experience; Contrary to Psal. 96. Contrary to God's Teachings in every Man's Nature — and God's Teaching the Fowls — and Abraham's Teach-

ing his Children — and the ordinary Teaching and Feeding by
 p. 86. } Shep-herds, — and Contrary to the Teaching of the Holy
 Scriptures written by the Immediate Breath of God. — This
 great Wrestler of Holy Scriptures saith, They shall be all
 Taught of God: and Contrary to the Ordinary Teachings of the
 Priests and Levites &c.

Ans. The Teaching of God in his New Covenant is, as the
 Apostle saith (Heb. 8.) The Lord saith, I will put my Laws into
 their Minds, and write them in their Hearts; and I will be to them
 a God, and they shall be to me a People: and they shall not Teach
 every Man his Neighbour and every Man his Brother, saying, Know
 the Lord; for all shall know me from the Least to the Greatest &c.
 and Isaiah saith (Ch. 54.) All thy Children shall be Taught of
 the Lord; and Christ saith (Joh. 6.) All thy Children shall be
 Taught of God: and this of God's Teaching in the New Cove-
 nant is above Nature's Teaching, and Outward, Mediate Teaching,
 and the Priests and Levites Teaching in the Old Covenant. And
 this is not Contrary to the Scripture, nor true Experience, but ac-
 cording to it; and not Wrestling the Scriptures, which saith, They
 shall be all Taught of God. And as for Abraham's Teaching, and
 that in Psal. 9: and the Apostle's Teaching, what are your Teach-
 ers to them? who are got up since the Apostles. And if the
 Scriptures were written by the Immediate, Divine Breath of God,
 and they were made Ministers by Divine Revelation; can any un-
 derstand the Scriptures, but by the Divine Spirit? and is that Me-
 diate or Immediate? And doth not Moses say, A Prophet will God
 raise up unto you &c. and him shall ye hear: and he that will not hear
 this Prophet, shall be cut off.

R. W. Saith, What is there in G. F's wild Notion? [Can that,
 which bringeth Salvation, be Outward?] &c.

Ans. The Grace of God, which hath appeared to all Men
 (which bringeth Salvation) Teacheth us, that denying Ungodliness
 and Worldly Lusts, and to live soberly and Godly &c. (Tit. 2.)
 and this thou callest a Wild Notion: but that is thy own and
 wilful Ignorance. And is this Grace of God Outward, which bring-
 eth Salvation? And as for our Men- and Women-Apostles
 p. 87. } their Teaching, it is in the Power and Spirit of Christ;
 and they turn People from Darkness to Light, and so to
 God and Christ's Teaching, and to the New Covenant; and do not
 keep People always under Teaching, saying like the New-England-
 Priests.

Priests. But thou wouldst see a Sign and a Miracle, like the *Adulterous Generation*, the *Priests*, *Scribes* and *Pharisees*, thy *Fore-fathers*. And as *Assisted by the Devil's Doctrine*, *R. W.* this suiteth thy own Spirit best: and thou hast proved nothing against us, but thy self to be a *Liar*, and *Ignorant of God's Teaching* in his *New Covenant*.

R. W. Thou say'st; While they cry out, *Light, Light*, there is none (as *Isaiah* speaketh) not a *Spark of Light* within them.

Ans. Here thou wrongest *Isaiah's* Words, and thou bringest them in Opposition to the *New Covenant*, and givest the *Apostle* the Lie, who saith; *God, who commanded Light to shine out of Darkness*, hath shined in our Hearts, to give us the *Light of the Knowledge of the Glory of God in the Face of Jesus Christ*: which we and all true *Christians* have and witness in our Hearts. And what must we Conclude from *R. W's* Words? That he and the *New-England-Priests* have not a *Spark* of the *Light* within them, that the *Apostle* speaketh of: *John* telleth you, Your *Darkness* cannot comprehend it. Then thou and you are *Pitiful Blind Teachers*, *Disputers* and *Orators*: and ye are like to be no other, that call *Light* *Darkness*, and *Darkness* *Light*.

R. W. Goeth on to his 43 Instance, where he brings-in *Christopher Wade* (*G. F.* Fol. p. 247.) saying, [*The written Word is the Sword of the Spirit*: and he maketh another Rule beside the *Scripture* False.] *G. F.* *Ans.* [*Which* (we say) *is the Spirit*, which gave them forth, whereby *Peace* is known upon the *Israel of God*. And the *Pharisees* had the *Scripture*, but had not the *Sword of the Spirit*: the *Scriptures* testify of the *Sword of the Spirit*.] *R. W.* saith; *I reply and affirm, The Spirit of God cannot here be the Sword intended*.*.

1. This *Spiritual Furniture* being a *Similitude* taken from *War-like Furniture*, *Helmet*, *Breast-plate*, *Shield*, *Shoes* &c. and every one applyed to *Gifts* and *Means* flowing from *God's Spirit*, as *Faith*, *Hope*, *Sincerity* &c. it were most improper then, to bring in *God* or the *Spirit* to be the *Sword* or any of the other *Pieces*. 2. There is no more Reason to make the *Spirit of God* to be the *Sword*, than the *Shield*. 3. It seems too Low to the *Holy Spirit* and *God* to be here in this *Similitude*.

* And yet in thy book called *Experiments* (1652) thou callest the *Holy Spirit* the *Two-edged Sword* (*Epistle Dedicat.* to *Lady Vane*): see his *Contradiction* here.

Ans. Stay *Roger*, to the First; If the *Written Word* be the

Sword of the Spirit, then before the *Written Word* was, it seemeth, the *Spirit* had never a *Sword*? which is false: it had as good a *Sword* before, as since. To the next: It is not a distinct Gift (though a distinct Name) but a distinct Operation: and that thou shalt know. Yet if the *Spirit* be God (notwithstanding it proceedeth from the Father and Son) and the *Spirit* of God be God (as thou confessest): so may the *Sword* of God be God, and the *Sword* of the *Spirit* be the *Spirit*. — To thy Second Particular: Why not a *Shield*, as well as a *Sword*? Right; and it is so: This sheweth thy Ignorance of God, his *Spirit*, *Scripture* and Experiences of the Holy Men of God of Old. Was not God David's *Buckler* and *Shield*? and was not God's Name a *Tower of Defence*? and is that distinct and separate from God? Again, is not God's *Word* as a *Fire*? and is not the *Holy One* of *Israel* a *Flame*? yea, *Everlasting Burnings*, that will consume thy *Chaff* and *Stubble*: and therefore is that *Word* not God? or is that *Fire* or *Flame* not the *Word*? — To thy Third Allegation: That it is below God's *Spirit* to be so called or resembled; this still sheweth thy Ignorance: Why not to a *Sword* as well as to a *Lion*, a *Rock*, a *Door*, a *Man of War*, a *Captain*, a *Stone* &c? and is not a *Sword* the Emblem of *Justice*, God's great Attribute?

R. W. But thou goest on, saying: (4) *This was the Sword*,
 } the Only *Sword*, is called a *Sword*, with which the Lord
 p. 88. } *Jesus fought and vanquish'd the Devil*, It's *Written*, it's
 } *Written*: and we may well say of it, as David of the
Sword of Goliath, by which David cut off his Head, There is none
 to that &c.

Ans. O Roger, thy great Stupidity! was the *Written Word* *Christ's Sword*, yea, his *Only Sword*? the *Spirit* and *Power* of God is excluded then. And if it be, what had *Christ*, that the *Devil* had not? for he us'd the *Written Words*, and therefore *Christ* said, *It's Written*, it's *Written*; and so said the *Devil*: because *Satan* began with him with a *Scripture* in his Mouth. And so, according to R. W. the *Devil* had the same *Only Sword*, that *Christ* had. But consider what thou say'st, *The *Scripture* is the *Only Sword*: Roger, what *Scripture* had *Christ* for his saying, *Get thee hence, Satan*? Did not he with these *Words* rebuke the *Devil*, and by his *Power* resist him, and overcome him? because thou say'st, *The Script-*
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* And yet in another Place R. W. saith, The *Scripture* is of no Value without the *Spirit*.

ture is the only Sword, with which the Lord Jesus fought, and vanquished the Devil: shew us that Scripture, from which Christ had that Rebuking, Resisting Sword; when he said, *Get thee hence, Satan.*

But what became of poor *Abraham, Enoch, Lot* and the Patriarchs, if the *Written Word* be the *Only Shield, Sword &c.* that had no *Written Word*? But dost thou not commit *Idolatry*? consider it well; to say, *There is none like to the Written word.* What was that *Word*, when it was never written or spoken, that *Burnt* as a *Fire* in the Prophets, that which came to them, before *Writings* were, and of which *Writings* do but declare, that was an *Ax, an Hammer, a Sword, a Fire &c*? is the *Written Word* more powerful than that? yea, than the *Word in the Heart*, the *Word of Regeneration and Reconciliation*, the *Word* that was *God*, that made all things? O *Idolatry!* O *Blasphemy* against *God, Christ and Holy Spirit!* Besides *Roger*, did *Christ* the Lord of the *New Covenant* make the *Old-Testament-Writings* his *Only Sword*? for there were no *New-Testament-Writings* then; if so, then either the *New-Testament-Writings* are none of the *Sword*, or the *Sword* was *Imperfect*: how say'st thou to that? — But *Roger*, remember; 'Twas not principally *Goliath's Sword*, that Kill'd *Goliath*; but the *Stone*: so the *Stone* cut out of the *Mountain without Hands*, (which the *Written Word* was not) is that, which smiteth the *Image*, and bringeth it down; and will bring down thy *Images* and *Imaginations*, with which thou puffest up thy self in the *Pride* of thy *Airy* and *Luciferian Mind* against *God*, his *Truth* and *People*. — Again, the *Sword*, that cut off *Goliath's Head*, was that which *Goliath* used, as well as *David*; but the *Stone* was that which slew him, that he despised, as thou dost the *Light* and *Spirit* of *Christ*, and which *Goliath* could never use: which may be called a *Figure* of *Christ*, and not of the *Scriptures*, that wicked Men use as well as good.

R. W. But go on; *The Holy Spirit, Christ and God* are *Authors* of all these *Heavenly Gifts and Graces*, the *Beginner* and *Finisher* of *Faith*, and therefore not *Faith* nor *Hope*.

Ans. Here thou prevaricatest and abusest me. Did I say, the *Spirit* was *Faith* or *Hope*? or *Faith* or *Hope* the *Spirit*? read my words again, even as thou lay'st them down. But why may not *Faith* and *Hope* be called the *Spirit*, that begetteth them, as well as *Christ* is called *Sanctification* and *Redemption*? but thou art blind.

Again,

Again, the Question is about the *Spirit's power being its own Sword*: the *Sword the Spirit*, the *Spirit the Sword* of God, and not *Faith* or *Hope* the Spirit. But that the *Word of God* (Ephes. 6, 17) which the Apostle calleth the *Sword of the Spirit*, is the *Spirit*, and not the *Letter*, is clear from the *Greek* which is thus; *Kai tiv μαχαίραν τῆς ἀντιμαχίας, ἧ ἐστὶν ἡ ψυχή Θεοῦ*: where the *Article* *ἡ* being in the *Neuter Gender*, is relative to *πνεύματος*, which is also in the *Neuter*; whereas *μαχαίρα* is *Fæminine*: and therefore the true *English Translation* of these words is thus: *And the Sword of the Spirit which (Spirit) is the Word of God*. And so doth *Clarius* (one of the *Criticks*) understand them (as may be seen *Tom. 7. Crit. p. 3480.*) and he doth observe, that the words are an *Hebraism*; *The Sword of the Spirit*, that is to say, the *Spiritual Sword*, or the *Sword of the Spirit it self*, or the *Sword which is the Spirit*, and that is the *Word of God*: for *Christ*, whose *Name* is the *Word of God*, is the *Quickning Spirit*. Even as when he saith, the *Breast-plate of Righteousness*, he understandeth the *Breast-plate*, which is *Righteousness*: and the *Sheild of Faith*, that is, the *Sheild* which is *Faith*: so, the *Sword of the Spirit*, that is, the *Sword* which is the *Spirit*. Thou talkest of thy *Learning* and *Experience*, and either canst not, or else deceitfully wilt not distinguish between *Gifts* and *Operations*: *Faith* and *Hope* are *Gifts* to us that believe; but the *Sword*, *Fire*, *Ax*, *Hammer*, *Iron Rod*, *Honey*, *Balm*, &c. are names for the divers *Operations* of the same *Power*.

R.W. But thou say'st; *Christ and the Sword with Two Edges (which cometh forth of his mouth) are distinct, and cannot be the same.*

Ans. But where is thy *Reason* for this? or where is thy boasted *Experience*? What! is that which goeth out of *Christ's* mouth, that which is not of him? was not that of *Christ*, that he breathed upon his disciples, when he said, *Receive ye the Holy Ghost*? what was that a *Figure* of, if not of a *Participation* of his own *Breath*, *Life* and *Spirit*? and if so, it seemeth, this that cometh out of *Christ's* mouth, must be his breath. By the *Brightness* of his *Coming*, and the *Breath* of his mouth he shall destroy the man of sin (that is, by his *Spirit*;) what now *Roger*, is it not *Christ's* *Breath*, that goeth out of his Mouth, that destroyeth? and is it not his *Breath* his *Spirit*? doth not both the *Hebrew* and the *Greek* say so? wherefore the *Sword with Two Edges*, that cometh out of *Christ's* mouth, is the *Spirit*, by which he destroyeth and will destroy the man of sin, and all such scornful men as thou art, if you repent
not.

R.W.

R. W. These great Interpreters are confounded in themselves: for in Ephes. 4. the Spirit must be the Sword — but in Hebr. 4. Christ must be the Sword with two edges, being the Word of God; and not the Spirit.

Ans. Thou writest, as if thou ravest: there is no such passage in Ephes. 4. Next, for Hebr. 4, there is no such thing, as making Christ the Two-edged Sword. For the words are, That the Word of God is sharper, then any Two-edged Sword; but that the Scriptures are not Christ and the Spirit (as thou wouldst have it) neither can they pierce even to the dividing asunder of soul and Spirit, and of the joynts and marrow: nor are they a discernor of the Thoughts and Intents of the Heart; this were to make the Scripture a Spiritual and Invisble Being, yea an Omnipresent one, yea God. For they declare, that he that searcheth the Heart, and trieth the Reins, and telleth unto man his Thoughts, the LORD OF HOSTS is his Name. Thou art like the Apostate Jews, that by thinking to Honour the Scripture, dishonour God, Christ, Spirit and Scripture too. But thou callest us jugglers, for shifting from Christ to Spirit, and Spirit to Christ again; what Unfavoury Words hast thou? Is not Christ Jesus called the Word of God? and is he not called the Quickning Spirit? and is not the Spirit Christ's Spirit? and can Christ be separated from his own Spirit? but thou art Ignorant of that Union, being in the Death and Alienation from Christ and his Spirit.

R. W. But it is Objected by G. F. That the Spirit was before the Scripture, and gave forth the Scripture. I answer, What then? G. F. is before his Book, and gave it forth; is it not therefore G. F.'s Word and Writing, but G. F. himself? Or, is not the King's Majesty before his Declaration to the World? is it not therefore the King's Word, or is it the King himself?

Ans. What I say, is true, and *R. W.* shall not be able to deny it, if he own plain Scripture. For before the Scriptures were, the Word was: it was In the Beginning; so were not the Scriptures. The Word was with God, and was God; so were never the Scriptures: All things were made by it, that were made: but nothing was ever Created by the Scriptures: therefore not the Word of God, but Words. Again, the Word of God, that came to the Prophets, was not the Written Word, yet the Word: therefore the Written Word was not that Word; but a Declaration of that Word, and came from the Word: so that which was before the Scrip-

Scriptures, and from whence they came, is the *Word*, and not themselves. So, that what thou *Alludest* to, confoundeth thy self: *G. F. is before his Writing*; and the *Writing* is not *G. F.*: the *King is before his Declaration*, and the *Declaration* is not the *King*. In like manner, the *Word* is before the *Scripture*, and the *Scripture* is not the *Word*, but a *Declaration* of that *Word*, and the *Words* of that great *Word*. So we are for the *Form of Sound Words*, that proceed from that *Divine Word*, that dwelt in *Enoch*, *Abraham* and the *Patriarchs*, before the *Scriptures* were; and in the *Holy Prophets* and *Apostles*, before they gave forth the *Old- and New-Testament-Writings*: which they directed the *Antient Saints* to, and desired, that it might dwell richly in them.

R. W. Thou say'st: *This Immediate Inspiration of the Holy Scripture from the Spirit makes it a Word so powerful:— a Standard, Touch-stone or Weights so perfect for the Tryal of all Spirits; Writings, Doctrines, Religions, Worships, Actions &c.*

Ans. The *Immediate Inspiration of the Holy Scripture* is no *Scripture*-saying, neither can the *Scripture* *Inspire*. Thou bringest in, *From the Spirit*: if thou meanest, that they are *Given forth by Inspiration*, we own it: if thou intendest more, 'tis *Erroneous*: for *Inspiration* is by the *Spirit of God* only. Now, the *Scripture* is a *Scaled Book* to thee and thy *Generation*, neither knowest thou the *Meaning* of it; for it is only given to the *Spiritual Man* to *Discern*, he that is lead and guided by the *Spirit*: but thou shuttelt the *Spirit* out; the *Scripture* is *sufficient*. Wherefore thou art ignorant of the *Scriptures*; for they are not to be learned, but by the *Spirit*, that gave them forth: they are shut up from all the *Wisdom* of this *World*, therefore the *Jews* understood them not; but persecuted *Jesus* by them (as they *darkly* imagin'd) as thou dost us, and thought, in them to find *Eternal Life*, and not in *Christ*, whom they discerned not, as thou dost not the *Children of Light*.

But do the *Scriptures* try *Spirits*? they say; the *Anointing* is to do it: whom shall we believe? But *Roger*, *Tryal of Spirits* is more than *Tryal of Doctrines, Writings* and *External Truth*. What! if a *Man* profess all the *Doctrines* of the *Apostles*, and were outwardly not to be condemned in his *Conversation*; yet might have a *Deceitful Spirit* to gather to himself, and endeavour to supplant the true *Servants of God*, and on all occasions use the *Words* of the *Prophets* and *Apostles*, and say, *Thus saith the Lord*,

Lord, but God never spoke by him; how wouldst thou try this Spirit and this Power? what Chapter or Verse would give thee a Savour and Discerning of the Spirit of this Deceiver, this Wolf in the Sheeps-Cloathing, to try not the Words, but the Nature, Life and Spirit, that useth them? But it hath ever been the Devil's Way in his Instruments, since the Scriptures were given forth, to pretend to Stand up for the Scripture; when the Design is, to war against, and undervalue the Power, Spirit and Anointing, endeavouring to bring it into Disgrace. But the Lord beholds these things, and he will overtake such Evil Instruments with his Judgments: and his Power, and Spirit, and Seed of Life, and Holy Anointing, which the Scriptures of Truth testify of, shall appear more and more, and go over all.

R. W. Thou say'st further; But the Pharisees, saith G. F. had the Scriptures, but they had not the Sword of the Spirit. I answer: The Jews had and have, and so the Turks have had much of it, the Papists and the Quakers, and other Blasphemers, and the Devils themselves may have the Scripture, the Word of God in their Hands and Mouths. For may not a true Sword, a choice Sword be in a Mad-Man's Hand, whereby he may mischief, and wound and kill himself and others? hence Men make Merchandize of it, Sophisticate, and Adulterate, and turn it into a Lie &c.

Ans. The Strength of this Argument is; That as a Mad-Man may have a Sure and Choice Sword in his Hand, so may a Bad or Wicked Man have the Sword of God's Spirit in his Hand. O Blindness! O thick Darkness! how art thou benighted, that thou shouldst thus grossly write! When did the Word of God come to Wicked Men? how often did Wicked Men receive God's Word? for the one is a Fire, the other is Stubble; the one a Sword, or Ax, and the other an Old Rotten Tree. But Roger, is it not a saying of Wonder amongst Men, What! put a Sword in a Mad-Man's Hand? and doth God put his Sword into Mad or Bad Mens Hands? what dost thou make of the Lord? one like unto thyself? tremble at thy Presumption and Wickedness! What! can Wicked, Carnal and Devilish Men handle God's Heavenly, Spiritual and New-Covenant-Weapons? But Roger, can Wicked Men handle the Fire, and wound and kill with this Spiritual Sword? what do they kill? not the Good; for God's Sword will wound and kill nothing, but Wickedness: so this is no Mischief. And when did Wicked Men war against and kill Wickedness with God's

Sword, whilst they remained wicked themselves? A Kingdom divided against it self cannot stand. So that, though Mad-Men may do Mischief with a Sword; yet Bad Men cannot with the Word of God: wherefore Bad Men are as good Servants and Souldiers, as Good Men, for they Fight with the same Weapon it seems, against the same Wickedness. But Roger, when did the Scriptures kill any Body, or do any Mischief? for so thy Folly has driven thee to say. Again, is God's Sword so common? hath he no more Care of his Weapons, than to arm his Enemies with them?

But every Sword must have an Edge; God's hath Two: which be they? And since a Sword can do no Execution without a Hand, the Scripture is unable, unless it hath a Hand to use it: what Hand is this? not the Spirit, R. W. affirms; who then? *Wicked Men as well as Good Men.* This is the Doctrine of R. W. Dedicated to the King, R. Baxter and J. Owen, as the New-England-Priests Oratour against the People of God called Quakers. But what is his Reason for this? *because (saith he) Men make Merchandize of it, Sophistificate and Adulterate, and turn it into a Lie.* Roger, These are the truest Words, thou hast said yet: you New-England-Priests have made Merchandize of the Scripture, we know very well; you have Sophistificate and Adulterated them with your Inventions, and turned them into a Lie, and made them to speak or mean, what they do not mean; and yet call this the Mind and Sense of Scripture, being dark in your Imaginations, and rebelling against the Light, that should enlighten you. But none can sell the Lord's Sword, nor Sophistificate, nor Adulterate, nor turn a Sword into a Lie. Nor can God's Sword be lost, broken, torn, burnt, drown'd, moulder'd, or any otherwise perish, as the Scriptures have by Carelesness, Age, in Fires, in Ship-wracks, or on purpose by some Wicked Men. And hadst thou known that Word, that is a Fire, an Ax, a Sword &c. thou wouldst not have writ such Blind Stuff, as thou hast done: which shall be thy Burthen one day. Nor is this to slight the Holy Scriptures; but such unholy ones as thou art, that war against God's Spirit, under pretence of standing for the Scripture, that came from it, which thou understandest not; but we dearly own, and love and honour them: and they are good for Instruction, Doctrine and Reproof, that the Man of God may be Perfect through the Faith, that is in Jesus.

But do not you New-England-Priests make Merchandize both
of

of Scripture, that you call the Word, and Christ and his Blood, and Miracles, Death, Resurrection and Ascension, that have so much, a Year for telling Stories and your Imaginations of him? did the Apostles so? And R. W. as Nathan said to David, Thou art the Man: as they that read thy Former and Latter Writings, may see; for thou hast Sophisticated, Corrupted and Adulterated the Scriptures of Truth (which thou callest the Word of God) by mixing and adding of thy Imaginations with God's Openings and Discoveries, which thou mightest have formerly had in thy younger Years, when there was some Simplicity in thee, and thou werest under Sufferings for thy Conscience. But now thou say'st, There is neither Motion nor Voice within to hearken to, to turn to, to listen to in Heavenly things, in matter of Super-natural Light. Though again thou say'st (pag. 28.) I find in all Mankind a Conviction, that God is ——— Again I find, there is generally in all Mankind in the World a Conviction of an Invisible, Omnipotent and Eternal Power and God-head. And Roger, is not this in all Mankind to be lissen'd unto?

R. W. Thou bringest Henry Hagger (G. F. Fol. 253.) saying, [You call all Men Dead and Carnal, in the Serpent's Nature, in what Form soever, if they differ from you.] G. F. Ans. ["All that be not in the Light, that enlighteneth every Man, that cometh into the World, which is the Way to the Father, differ from us; such be Dead, such be Carnal, in the Serpent's Nature: for none cometh to the Life, but who cometh to the Light, in what Form soever they be. And such as differ from us, differ from Christ: for none cometh from under the Serpent's Head and Nature, but who cometh to the Light."] R. W. replyeth and saith; The Quakers and Papists are of a Damning and Damned Spirit, as David saith of some, whose Teeth were as Swords; and Solomon saith, There is a Generation — whose Teeth are as Swords.

Ans. And these are R. W's. and the New-England-Priests Teeth, as they have sufficiently manifested to the World; for they have out-stript many of the Papists. And as for Damning and Damnd Spirit, this is thy own Portion R. W. and God's Elect thou canst not charge (whom he justifieth) nor Damnd.

R. W. And thou say'st; If ever there were a Generation of such in the World, the Papists and We are the Generations intended.

Ans. This is thine and your own Condition. For did we ever

desire, that any should be *punisht* in matter of *Conscience*, as thou dost? although formerly thou hast writ largely against *Persecution* for *Conscience*-sake. Did we ever *WHIP*, *BANISH* or *HANG*, or *SPOIL* the *Goods* of any for *Religion*, as your *New-England*-*Professors* have done, unto which thou hast joined thy self? And thou say'st, *It is in vain, to tell us of Christ the Foundation, and of Building Hay, Wood and Stubble*: That is thy own Condition, *R. W.* who hatest the *Light*, which cometh from Christ, in which the *Saints* *Build upon Christ the Foundation*, not *Hay, Wood and Stubble*.

R. W. If you come not roundly to the *Pope &c.* or to the *Light* within *&c.* nothing remaineth but *Fire and Brimstone and Damnation, &c.*

Answ. Dost thou call the *Light of Christ* within the *Pope*, or makest as small a matter thereof? And whom have we burnt with *Fire and Brimstone*? let all the *People* witness against thy *Blasphemous, Lying Spirit*. And for thy *Comparing us with the Pope*, they own the *Light* within no more than thou and the *New-England-Priests*. And thou further say'st; *Their Idol, called the Light* within: here we do Charge thee with *Blasphemy*, for calling the *Light of Christ, which shineth in the Heart to give the Knowledge of the Glory of God in the Face of Jesus Christ, an Idol*.

R. W. And thou say'st; *The Protestants overcome the Papists not only by Scripture and Argument, but in Charity*; for they have hope of many among the *Papists*, as also among the *Quakers*. But the *Papists and Quakers like Fire-ships burn and blow up all, that bow not down to their Image*.

Answ. Why how now *Roger*? What! have you overcome *Papists and Quakers by Scripture, Argument and Charity*, and yet the *Papists and Quakers blow up all, that will not bow to this Image, the Light of Christ*, as thou scornfully callest it, *R. W.*? it's not the *New-England-Protestants*, that have this *Charity*. But hath the *Light of Christ* blown up *R. W.* and his *New-England-Protestants*, and scorcht you so, that it maketh thee and you thus rage and blaspheme against the *Light of Christ*, and call it an *Idol, beast like*? But what *Hopes* have you of *Papists and Quakers*, if they burn you, and blow you up, as thou say'st? but thou wrongest the *Papists*; for they own not the *Light of Christ* within, as we do: witness, they persecuted us both at *Rome and Paris*.

vis. But this know, this *Light*, thou blasphemously callest an *Idol*, will be thy *Condemnation*.

R. W. Then thou tellest us, *The Quakers Spirit is far from the Spirit of Christ Jesus* — and how the *Poor Woman desired the Crumbs, as a Dog* — and how *Christ Proclaimeth the Kingdom to the Poor in Spirit* — and his *Blessedness to bleating Lambs and New-born Babes* — and how *Christ Bore with his Disciples* — and their *Ignorance of his Death and Resurrection*. { p. 90.

Ans. What is all this to G. F.'s. Answer, let the Reader see; alledging *Christ's Promise*, and his *Kingdom proclaimed to the Poor &c.* but if they hate the *Light of Christ*, they neither receive the *Kingdom nor Promise*. Neither did the *Woman*, nor *Cornelius* hate the *Light of Christ*: for if they had, they would not have received him, nor have had *Faith* in him. And as for *Christ's Disciples*, thou art short of them: and the *Quakers* are not far from the *Spirit of Christ*, for they have it; or else they would be none of his, like thou. And we have the *Mind of Christ*, 2 Cor. 2.

R. W. Thou bringest *John Brown* (G. F. Fol. 259.) saying, [And them, that bring People to look at the *Light within them*, are as *Korah, Dathan and Abiram*.] G. F. Ans. [“All that go from the *Light within them*, are as *Korah, Dathan and Abiram* against the Lord's Prophets, Exalting themselves, and Persecuting them.”] R. W. replyeth, That this *Famous History* of *Korah, Dathan and Abiram's Revolt*, may most properly be *Applicable to the pretended Quakers*, and saith; I know, G. F. chargeth this (to wit, *Korah, Dathan and Abiram*) upon all, that pretend to *Spiritual Ministration*, and have not the *Immediate Spirit of God*, as the *Apostles* had — The *Protestant Religion* is a *Religion protesting against the Bloody Man of Sin*, the *Pope*.

Ans. This is not *New-England's Protestant Religion*; the *Laws*, their *GALLOWS*, their *WHIPS*, their *BANISHING*, their *SPOILING of Goods* declare it to the *World*. And thou and thy *Ministers*, that have not the *Immediate Spirit of God and Christ* as the *Apostles* had, are in the *Revolting Spirit of Korah*: which is truly applied to thee and thy *Ministers* (in *Jude*) and not to the *Quakers*. For you, that have not the same *Spirit and Power*, as the *Apostles* had, are to be turned away from; though you may have a *Form*, but denying the *Power*.

R. W.

R. W. And thou say'st; *The Quakers are Revolted from the Protestants Doctrine and Worship, and sets up a Flag of Defiance against all, but pretended Immediately Inspired Persons, Invisible Worship and Ministers, and a Sullen, Proud and Dogged Conversation.*

Ans. The New-England's Bloody Doctrines, and Religion and Ministers, which are not Inspired by the Spirit of God, and have not the Mind of Christ and his Spirit, the Quakers are turned away from such, who are none of Christ's. And though ye may Protest against the Bloody Whore, yet you wear her BLOODY GARMENTS, and do her Work with your BLOODY HANDS. And as for Dogged, Sullen and Proud Conversation, *R. W.* and the New-England-Professors might have kept at home: for how often have your Dogs-Teeth been in the Flesh of the People of God called Quakers, with your WHIPS, and HOT-IRON and CUTTING OFF OF EARS? And *R. W.* now thou dost shew thy Teeth, who desirest the Magistrates to punish us, though it be for Conscience; and thou wouldst not have this called Persecution: no more would thy Brethren in New-England, when they put God's People to Death. And the Spirit of God, that inspired them, and maketh us Ministers of the Spirit, this we do set up, the same Spirit, that the Prophets and Apostles were in. And thou, and the New-England Priests and Professors, that Worship not God in his Invisible Spirit and Truth, but scoff at it, ye are not in the same Spirit and Power, the Apostles were in: and so, have not the Spirit of Christ. So, out of thy own Mouth you are proved to be of Korah, Dathan and Abiram against God's People, that are in the Spirit of Christ the Apostles were in, and Truth, wherein they Worship God. So it's You, that are Revolted from the Spirit of Christ and God's Worship, and Rebel against his Light, as Korah did against his Law. And there is no such Word in *G. F.*'s Answer, as Invisible Persons, Invisible Ministers; they are of thy own Shameless Forging.

R. W. Thou say'st; *As to the Pretending Quakers, it is known, they are not Sons of Obscurity, as Reeve and Muggleton: and then thou fallest a railing against the Papists and Mahometans.*

Ans. Let *R. W.* read his Book again and see, if his Brethren be not worse in many things, and as bad as Mahomet and the Papists: and therefore why shouldst thou rail against your own Spirit, who manifest their Fruits. And the People of God called

Quakers

Quakers are not the *Sons of Obscurity*, *New-England-GOALS*, and their Persecution giveth thee the Lie; though Christ said to his Disciples, the World knew them not, as it did not know him: and therefore thy Charge is false against the Quakers, as Korah's was against Moses.

R. W. faith, *The Quakers do advance their own People.*

Answ. And what! doth this torment R. W. and the New-England- People? must not we Love one another, and Esteem one another? and Love Enemies, and Pray for Persecutors? } p. 92.

R. W. would have us to observe the Conspiracy of Korah &c. which was consumed by Earth and Fire.

Answ. If R. W. had done this, and the New-England-Priests, he and they had never Conspired against God's People; but let them take heed of the Judgments: and is it not come upon some of them, since R. W. writ this Book? And let the Reader see, if R. W. have touched upon G. F's. Answer, which faith, "They that do not bring People to the Light of Christ within, are of Korah and Dathan &c. and the Priest faith; They that bring People to the Light of Christ within, are as Korah, Dathan &c. And now, what must we observe from R. W's.

and J. B's. Doctrine? but that They, that turn People from the Light, are not Korah; and they that * turn People from the Darkness to the Light, are Korah. So then, the Preachers of Christ the Light within are Korah;

and the Rebels against the Light of Christ within are not Korah: and they, that will not believe the Doctrine of R. W. and the New-England-Priests, must be Korahs, Dathans &c. by them, and must be Punished, Goods SPOILED, IMPRISONED, BANISHED, WHIPT, BURNT in the Hand, and EARS CUT OFF &c. And are not ye herein worse than Korah? And a great deal more Railng Language thou hast here, not worth the taking notice of.

R. W. Bringeth George Johnson (from G. F's. Fol. 262.) saying; [The Americans were never ordained for Grace and Salvation; and the Grace of God never appeared to the Americans] G. F. Answ. ["Which is contrary to the Scripture, which faith; The Grace of God, which bringeth Salvation, hath appeared unto ALL MEN &c. and, I will give him for a Light and for a Covenant to the Gentiles, a New Co-venant." } p. 93.

* Observe, Here R. W. &c. maketh the Apostle Korah, who turned People from Darkness to the Light, Act. 26, 18.

"*covenant to the House of Israel and Judah; and that he may be my Salvation to the Ends of the Earth. And many in America have received Truth and Salvation.*" R. W. replyeth; *To the Covenant or Bargain of God with Man, First and Secondly, I have spoken, [Thou say'st, Thou hast spoken; but thou hast proved no where in the Scripture, where it is called a Bargain.] And also thou say'st, Thou hast spoken to the Figurative Calling of Christ to the Jews and Gentiles; and that this blind Soul taking it Literally, he runs upon the Rocks of the Arminian General Redemption, and the Universalists General Salvation, and that with a known Contradiction against their own Foundation of none having any Benefit of Christ, that own not their Light: as also with a known Contradiction to Experience, which saith, The whole World lies in Wickedness.*

Answ. R. W. saith, G. F. hath contradicted themselves: I say, Nay. For R. W. saith, that G. F. is a blind Soul, and taketh Christ the Covenant literally; for he calleth Christ the Covenant Figurative; but he hath not proved it by Scripture, neither told us, what Christ the Covenant Figureth forth? and then in plain Words contradicted himself (in the same page) saying, Christ is the Light, the Covenant &c. as the Sun in the Heavens to all the World. And G. F. doth not say, that any are saved; but who believe in the Light, as Christ commandeth, and so have Faith in him: this is no Contradiction to Christ our Foundation. And God saith, I will give thee for a Covenant to the people (Esa. 42.) and what THEE is this, if it be not Christ? And, I will give thee for a Covenant of the people to establish the Earth (Esa. 49.) and thou blasphemously callest this Covenant of Life (which lighteth every man, that cometh into the World) our New black Image of Light within. R. W. why dost thou Blaspheme against Christ and his Light, which shineth in our hearts to give us the Knowledge of the Glory of God in the Face of Christ Jesus? where was ever any of the Antichrists and false prophets, thy Fore-fathers so gross, as to call the Light of Christ a black Image?

R. W. and thou callest the Light of Christ Jesus within
 p. 94. } *a false Light and Spirit, which we would infect the Indians with.*

Answ. What doth R. W. and the New-England-Priests preach to the Indians, if it be not Christ his Light & Spirit? and doth the Light of Christ Poyson and Bewitch People with Hellish Sorceries? And what must we understand by R. W's. Words, but that he draweth them

them from the Light of Christ and his Spirit? but the Apostle was sent to Open the Eyes of the Blind, turning them from the Darkness to the Light. And do not they, that Draw People from the Spirit, bewitch People? read Gal. 3.

R. W. saith, What G. F. means by saying, Some in America have received Truth and Salvation, I can but guess at; it is known, that he owns nothing of God in the Indians or English, until they bow down to their Idol. —

Ans. Let the Reader see, and consider the Wickedness of this Man against the Light of Christ and the Grace of God, which G. F. saith, hath appeared to all Men, which bringeth Salvation! and are not the Indians Men? And God hath given Christ for a Covenant of Light to be his Salvation to the Ends of the Earth; and this Covenant of Light and Grace he enviously calleth our Idol, and saith, We own nothing of God in Indians or English. So, let the Reader read my Answer to G. F. and judge: but such as hate the Light of Christ, which they should believe in, and turn the Grace of God unto Wantonness, which should teach them, and bring them Salvation, how should they be saved? Now by this the Reader may see, what R. W. and the New-England-Priests have brought the Indians and the People to? seeing, to turn People from Darkness to the Light of Christ, and to Preach the Grace of God, by which the Saints were saved, Poysoneth and Bewitcheth People with Hellish Sorcery: and to bow down to Christ the Light and his Grace, is to bow down to an Idol: as you may see his Blasphemous Doctrine in his Reply to G. F. And many more Malicious Words are here, which are not worth the taking notice of.

R. W. Bringeth John Owen (G. F. Fol. 263.) saying, [All Truth concerning God and our selves is to be learned from the Holy Scripture, the Word of God.] G. F. Ans. [“There was Truth learned, before the Scripture was Written; and the Scriptures of Truth are the Words of God, which end in Christ the Word: and there are no Truths learned, but as the Spirit doth lead in to all Truth. And many have the Scriptures, but know not Christ and the Truth &c. so he hath thrown out Christ and the Spirit.”] R. W. replyeth, and calleth it a Childish Answer, and saith, There was Truth (and Spirit, and Christ and Light) before Scripture. [So here R. W. and J. Owen are in Confusion; they Contradict one another.] And further R. W. saith, That the Scrip-

tures, nor Preaching, nor Baptism, nor the Supper, nor Afflictions avail, except the Spirit of God set them home upon us: — and many have the Scriptures, and yet know not Christ. — So that this Answer is so Loose and Childish, that none but Fools and Children, and Frantick Persons can find any Savour in it.

Ans. The Reader may see, how R. W. Contradicteth himself. He saith, *The Scripture doth not avail, except the Spirit of God set it home upon us:* and, *Many have the Scripture, and yet know not Christ:* and yet, *The Scripture is the Sword, the Only Sword, and is counted the Sword, with which the Lord Jesus vanquished the Devil;* and the *Touch-stone* and *Judge*, and *Tryer of Spirits*, and the *Ground of Christ's* and the *Saints Faith*, saith R. W. And thou say'st, *This Choice Sword may be put in a Mad-Man's Hand, whereby he may mischief, and wound and kill himself and others,* (pag. 88, 89:) and (pag. 94.) he saith, *The Scriptures do not avail, except the Power of God set them home upon us;* and confesseth, *Many have the Scriptures, and not Christ.* Now R. W. and ye New-England-Priests, how can the Scripture, which will not avail without the Spirit, in the Hand of the Wicked or Mad-Men, Wound, and Kill themselves and others, and be the Only Sword and the Means to resist the Devil, and yet will not avail? which Scriptures they may have, and not know Christ: is this your Great Oratour, that must steer the Church of New-England's Helm? see his Contradictions. And as for Fools, Childishness, Poyson, Frantickness, and no Savour nor Taste in my Answers, this he might have kept at home with his Contradictions, with his False Birth, he hath struggled to bring forth.

R. W. For further Answer to this thou bidst, Read Owen's Writings, how he proves the Scriptures every Title of them to be the Word of God.

Ans. The People of God called Quakers never denyed, the Scripture to be a Declaration of the Will or Mind of God; and so R. W's. and Owen's Work is Childish and Vain, to prove that against the Quakers, which they never denyed, but maintain. And Owen and R. W. how cometh it to pass, that you have not written against the English School-Master (which doth not tell us, that the Scripture signifieth the Word; but the Scripture signifieth Writing) and put it down, and called it in before now?

R. W. Thou bringst Samuel Palmer (from G. F's. Fol. 264.) saying, [The State of the Soul in this Life is threefold; Creation, Cor.

Corruption and Regeneration.] G. F. Answ. [*"In Regeneration on the Life is changed from the Life which is in the Fall. So Regeneration and Corruption is not one in the New Life."*] R. W. Replyeth and saith, *Regenerations and Corruptions are not one in the New Life.*

Answ. But must they have this *New Life*, while they be upon the Earth, without *Corruptions*? if so, then how have the Saints a *Battle and a Warfare* all their days? (as in thy pag. 68.) is not this a Contradiction?

R. W. saith, *What a foul Trick is this of a False Man, to impute this to his Opposite, which he abhorreth. I guess, or he means, that in Regeneration there is a Perfection, and no Sin or Corruption left.*

Answ. Dost thou *Abhor* (and *J. O.*) a *Sinless Regeneration* without *Corruption and Sin*? what *Regeneration* is that, that must have *Sin, Corruption and Imperfection*, and what are *People Regenerated* from? and are not they *Regenerated and Born again*, &c.

R. W. Thou say'st; Hence the poor *Frantick Souls* cry out, that the *Protestants* plead for *Sin Term of Life*.

Answ. Dost not thou make it good, and maintainest a *Battle* betwixt *Flesh and Spirit* all the Days? (pag 68.) and how therefore canst thou call us *Poor Frantick Souls*, for declaring that, which thou maintainest? And bringest *Paul* to prove it; when *Paul* telleth thee, *The Law of the Spirit of Life hath made him free from the Law of Sin and Death* (*Rom. 8.*) and that he had *Fought a good Fight, and kept the Faith*: then he was not *FIGHTING*, when he had *FOUGHT*; nor *Crying*, nor *Complaining*, nor *Wailing* (as thou say'st from *Rom. 7.*) And callest us *Foolish, poor Souls*, with *Simple Answers*; and this thou might'st have kept at home, who dost not understand *Paul's Condition*: for *Paul* was not all his Days *Complaining, Crying and Bewailing* in that Condition; for he *Preach'd the Gospel*, and bid others to *rejoyce, and rejoyced himself*.

R. W. Thou say'st, *The Devil deals with Us, as Pirates do with Ships*; he makes no *Opposition* against such as hath taken, and is possessed of.

Answ. R. W. Thou and the *New-England Priests* might have kept those *Railing Words* at home, who do the *Devil's Works*, not *Christ's*, nor *God's*. For thou and they out of the *Light of Christ* and his Spirit would gather all to your selves; but *Christ* is *Risen*,
and

and is gathering People to God by his *Light and Spirit*, that maketh thee to rage, whose Ship is split in the Sea.

R. W. So that no question, but the Quakers may be freed from many Transgressions and Temptations to them, which others are assaulted with.

Ans. But *R. W.* how can the Quakers be freed from many Transgressions and Temptations to them, which others are assaulted with, when the Devil deals with them, as the Pirate with Ships, and he hath taken them, and doth possess them, and is possess of? how can these be freed from Transgressions and Temptations? dost not thou herein Contradict thy self, *R. W.*?

R. W. It is a great Mytery, which neither Jews, Turks,
 p. 96. } Atheists, Papists or Quakers know, how the Seed of all
 Grace may be in the New-Born, and yet the Seed of all
 Sin.

Ans. This is *R. W.*'s. Mytery: but he hath not proved it by Scripture, That the Seed of all Sin is in the New-Born, and the Seed of all Grace; we charge *R. W.* and all the New-England-Priests, to make this good by plain Text of Scripture (as in his 96 Page). And the Apostle saith, If any Man be in Christ, he is a New Creature: Old things are past away; behold, all is become New (2 Cor. 5): and the Apostle saith, Put off the Old Man, which is Corrupt, according to the deceitful Lusts; and put on the New Man, which after God is created in Righteousness and true Holiness (Ephes. 4.): Now, is it not Blasphemy for *R. W.* to say, The Seeds of all Sin are in the New-Born, and the Seeds of all Grace? so *R. W.* hath masht all together. For there are Seeds of Sin in the Old Man, which is to be Put off: for John saith, (1 Joh. 3.) Whosoever is Born of God, doth not commit Sin, for his Seed remaineth in him, and he cannot Sin, because he is Born of God. And whosoever is Born of God, overcometh the World: and this is the Victory, that overcometh the World, even our Faith. Whosoever is Born of God, Sinneth not; but he that is begotten of God, keepeth himself; that the Wicked One toucheth him not. So the Seed of Sins are not in the New-Born, but in the Old Born, the First Birth in the Flesh, that persecuteth him, that is Born after the Spirit, like *R. W.*

R. W. Thou say'st; The Quakers Pride; they say: We are come to a more Perfect and Pure Estate, than Paul at First was in, or
 John,

John, who saith, If we Confess our Sin: and James, who saith, In many things we offend all.

Ans. We do know the Apostles *First Conversion*, and *Paul's Crying out of sin*; but that was not the *Cry all their life time*: if it had, *Paul* would not have said, he had *Victory* and was made free, and had fought a good Fight: and *John* would not have said, *He that is born of God, overcometh the World*: and such, that had overcome the wicked One, and were Strong, and the Word of God abode in them (1 Joh. 2). And it is true, *In many things You offend all*; and therefore we keep to the *One thing, Christ Jesus*, in whom there is no sin. And *John*, who saith; *If we confess our Sin, he is Faithful and Just to forgive us all our sins, and cleanseth us from ALL unrighteousness*: Mark *ALL*; but this thou hast left out, for it maketh against thee. And as for *Pride, Ambition, Unbelief, Unthankfulness, Intemperance, Covetousness, full of rash Anger, bitter Railings, dreadful Blasphemies against Heaven, R. W.* which thou speakest of, thou might'st have kept it at home, and the *Whore wiping her Mouth*, for thy bottle is full of it, and the *New-England Priests* whose fruits do declare it.

R. W. He bringeth *Richard Mayo (G. F. Fol. 275)* the Priest's sayings, that saith [*To say, the Gospel is the Power of God, is but a Metaphorical Speech*: and that *the Gospel is no more the Power of God, then the Rose-Cake, that lay in his Window*. [*But these blasphemous Words R. W. taketh no Notice of, nor his New-England Priests, of Priest Mayo's Blasphemy.*] *G. F.* *Ans.* [*The Apostle doth not say so; for the Apostle saith, The Gospel is the Power of God unto Salvation to every one, that believeth, in plain Words (Rom. 1.): but let the Reader read and see in all his Reply, if ever he doth confess and own, that the Gospel is the Power of God to Salvation to every one that believeth, as Paul doth (Rom. 1). And we do believe, that his dark Spirit will not suffer him; though in Words he doth confess, that the Gospel is Glad Tidings: but goeth about to prove, that to say, The Gospel is the power of God, is a Metaphorical Speech; and maketh a great Rambling about it over and over, but to no purpose.*

R. W. And he saith; *The Gospel is Christ, it is the Spirit, it is the Light and God himself &c.*

Ans. Let the Reader see, if there be any of those Words in *G. F.*'s answer? But did not *Christ dye for Sinners, and shed his blood*

blood for them; and is not this Glad Tidings? and was it not to Paul? and is it not so to Sinners now?

R. W. And thou tellest, The Devil hates glad News of p. 97. } Christ &c. and tellest of Kings Proclamations of Pardons or Liberty.

Ans. All this doth not disprove Paul's Words, the Gospel to be the Power of God: and thou, that hatest the light of Christ within, thou hatest Gospel, as the Devil doth. And we do own, the Gospel is the Glad Tidings preached by the Apostles and Shepherds, and by us, God's people now; the same Gospel, as ever it was; though thou and the New-England-priests persecute us for preaching it freely unto you.

R. W. And thou say'st (pag. 96) That the Great Fox, the Devil, who thirst after the blood of the Quakers — and (pag. 95.) thou say'st; The Devil deals with the Quakers as Pirates do with Ships; he makes no Opposition against such he hath taken and he possesseth, and is possess'd of.

Ans. R. W. Dost not thou here contradict thy self? how doth he thirst after blood, when he hath possess'd them? as thou wicked- and lyingly say'st.

R. W. And thou say'st, If our Gospel be hid, it is hid p. 98. } to them that are lost: and bring'st 2 Cor. 4. In whom the God of this World hath blinded their minds — and believe not &c.

Ans. If the outward Writings be the Gospel, not the Power of God, that Gospel or Bible, which be Writings, are not hid. It is the Power: for Unbelievers have the Scriptures or the Writings and Persecutors, that have the Form, and deny the Power, the Gospel: and a Condemn'd Person may see an outward pardon. And therefore the Gospel, it is the Power of God, which openeth the blind Eyes, which the God of this World hath blinded: and so doth not the Scripture, for that is not hid. And the Light, that shineth in the heart, giveth the knowledge of the Glory of God in the face of Christ Jesus, of his Gospel (2 Cor. 4.) And a many Stories and Ill-favour'd language thou hast in this Reply, not worthy to be taken notice of; of the Devil and Atheist &c.

R. W. thou bring'st Daniel Gaudry (G. F. fol. 282.) saying [The Saints were come to the Spirits of Just Men made perfect, but not on Earth.] G. F.'s. Ans. [“The Just Mens Spirit, that led them to “give forth the Scriptures, was the Spirit of God, and that was

“Per-

“Perfect (which perfected them) and was, while they were upon the Earth, the Saints were come to, (which was Christ, the End of all Words) and so to God, the Judge of all the World.] R. W. replyeth, [but let the Reader see, what a lame and pitiful Reply it is.] He telleth us of the Spirit's being in Prison (1 Pet. 3.) He telleth of Mary's Spirit rejoicing in God her Saviour, Opposite to the Spirits of the Wicked in the Old World (that Peter tells of) now in Prison.

Ans. Let the Reader see, if it be G. F's. Answer, that saith, That Mary Magdalen's Spirit, with which she praised God, was the same with them in the Wicked World in the days of Noah? but Peter doth not say, that these Wicked Spirits in the Old World are in prison NOW; he hath added this to Peter's words (as you may see 1 Pet. 3.)

R. W. Thou say'st; The Spirit of God (Heb. 12.) speaketh not of the Bodies of the Saints neither Con-joynd, nor a Part: nor 2dly, of the Righteous made Perfect; but the Spirits of (First) the Righteous. Therefore it seems to hold forth not a Perfect State of the Saints in this Life consisting of Spirit and Body, which our Proud Boasters say of themselves &c. nor (Secondly) in the Estate of the Saints in the World to come.

Ans. What is this to G. F's. Reply? and why doth not he speak plainly, Whether the Saints are come to Mount Zion, the City of the Living God, the Heavenly Jerusalem, to an Innumerable Company of Angels, unto the Church of the First-Born in Heaven, unto God the Judge of all, and to the Spirits of Just Men made Perfect? And can any come hither without the Spirit of God? seeing thou say'st, That the Scripture speaketh of the Spirit of God nothing at all, but of the Spirits of Men? So, the Question lieth here, Whether or no the Saints do come, while they are upon the Earth, to the Just Mens Spirits made Perfect, and to God the Judge of all, and to the Heavenly Jerusalem, the City of the Living God? For the Apostle saith, Ye are come hither, YE ARE COME; and the Apostle and the Saints were alive upon the Earth, when he spoke this. And thou makest a jumble about the Saints Bodies, and say'st, We are proud Boasters: and we never said of ourselves, that we were Perfect of our selves; but perfect by Christ, who doth perfect for ever by one Offering them that are Sanctified (Heb. 10, 14.) mark, them that are Sanctified. And we do own the States of the Saints in this World, and the States in the World to come, Life E-

verlasting: and so we can truly turn thy *lies* back again, seeing they are not ours. — And the *Spirit* in the Apostles, *encourage* the *Saints* to *Perfection*: and the Apostle saith, he spoke *Wisdom* amongst them that are *perfect* (1 Cor. 2). And, *Be ye Perfect*, and of good Comfort (2 Cor. 13). Let us, as many as be *perfect* (Phil. 3, 12); and (Col. 1) their work was, that they might present every man *perfect* in *Christ* *Jesus*: so the *Imperfection* was in *Old Adam*. That ye may stand *perfect* and compleat (Col. 4): how should they stand *perfect* and compleat, if they were not in it? That the *Man* of *God* may be *Perfect* (2 Tim. 3): and *Christ* saith, *Be ye Perfect*, as your *Heavenly Father*, which is in *Heaven*, is *Perfect*: *Christ* saith, Every one that is *Perfect*, shall be as his *Master* (Luk. 6). *David* saith, *Mark* the *Perfect Man* (Psal. 37): and *David* saith, *Many* shoot in *Secret* at them that are *Perfect*: but if *R.W.* and the *New-England-Priests* say, *There is none* dissent the *Grave* to be *Perfect*, then there is *none* to shoot at, nor to be markt at. And *Christ* saith, *Be ye Perfect*, as your *Heavenly Father* is *Perfect* (Matth. 5): and *Peter* saith, *After* you have suffer'd a while, *make* you *Perfect*: Signifying, that it is *Attainable*, or else *Peter* would not have encouraged to it. And *God* saith, *Job* was a *Perfect Man*, and upright, and one that feared *God*: and by one *Offering* *Christ* hath *Perfected* for ever them that are *Sanctified*, (Heb. 10, 14). And the Apostle saith, *An Inheritance* amongst them that are *Sanctified*: mark, that *ARE SANCTIFIED*; were not these upon the *Earth*? the Apostle saith, *He* that *Sanctifieth*, and they that are *Sanctified*, are all of One (Heb. 2). And the Apostle saith, *I beseech* you *Brethren*, through the *Mercies* of *God*, that you present your *Bodies* a *Living Sacrifice*, *Holy*, and acceptable to *God*, which is your *Reasonable Service* (Rom. 12): Now, must not the *Saints* (*R.W.*) present their *Bodies* thus *Holy* and a *Living Sacrifice* to *God*, while they be upon the *Earth*? and how can they present them to *God*, if they must not be *Perfect*, but carry a *body* of *Sin* to the *Grave*? or must they present their *Bodies*, when they are *Dead*? and doth not *Sin* make their *Bodies* dead, while they be upon the *Earth*, before they be dead outwardly? Now, if the *Spirit* of *Christ*, that raised him from the *Dead*, dwell in you, he that raised up *Christ* from the *Dead*, shall quicken your *Mortal Bodies*: and this we witness. (Rom. 8.)

R. W. Thou askest, *What Truth is in these Words, Christ is the End of all Words?* and further thou say'st, *The truth is, their horrible, unclean and foul Spirit would fain be rid of a'l Scripture-words and Learning also, that he may bring the more of miserable mankind (under the Cheating sound of Light) into his Eternal Darkness.* { p. 99.

Answ. R. W. that is thy own Condition, with the Cheating sound of Light, and these reviling Words of thine I abhor. And the Scripture-Words we own, and all true Learning of that which is Good, both Natural and Spiritual: but thou wouldst rid the Spirit and Light out of the Peoples Hearts (if thou couldst) who hatest, and grieveest and vexest it in thy self; and so railest against them, that walk in it. And I tell thee, *Christ is the End of all these Words that are spoken of him, and doth fulfil them: and that is my Meaning, if thou wilt have a Meaning.*

R. W. bringeth Timothy Travers (G. F. Fol. 325.) saying, [*God hath Ordained to Eternal Life all that shall be saved, before they had a Being in the World: but none cometh to Possession of this Salvation, but through the Obedience of the Spirit.*] G. F. Answ. [*The Ground of Man's Belief and Obedience is Christ, who doth "Enlighten him to the Intent, that he might Believe and Obey the Truth. And who knoweth the Seed, knoweth the Election, before the World was made. &c."*] R. W. replyeth, and saith, *If he meaneth, that Christ is the Ground or Author, the Giver of Repentance and Faith to all the Elect, whom God the Father hath given him, we say so.*

Answ. You say so in Words, but not in the Faith and in the Repentance; if you did, we should have Unity with you: for, who should be the Author of Faith, and Caller and Giver of Repentance, but Christ Jesus?

R. W. Thou say'st; *But if he put in their Invented Light in the Room of God's Election and Predestination, as the Efficient and First Cause, and of Christ as the Mediatour &c.* { p. 100. *he speaks Blasphemously of God and of his Son &c. he is now in the Burrough &c. who destroys God's Election, before the World was, and says, That when a Man Believes, he is Elect, when he is Predestinate &c. Contrary to all the Pretious Beds of Flowers in the Garden of the Scriptures, &c. Contrary to the Wit and Skill of Men, who frame a Book, or a House, or a Ship &c.*

Ans. Let the Reader see, how *R. W.* wrongeth *G. F.*'s Words, or if there be any such Words in his Answer to *T. T.* the great *Ranter*? But what are all *R. W.*'s Words, which he hath framed here, which are not *G. F.*'s? Can a Man know Election, Ordination, Reprobation or Predestination, or Christ the Mediatour and Redeemer and Saviour, without the Light of Christ Jesus? must not he first be turned from Darknes to Light, and from the Power of Satan to Christ and God, in whom the Election is before the World began? [In whom the Election is]. And doth not Christ command to believe in the Light, and the Light giveth him the Knowledge &c is not this Blasphemy in thee *R. W.* to say, That I Invent the Light of Christ, which lighteth every Man that cometh into the World, which is Life in the Word (Joh. 1) and (Rom. 8. Ephes. 1.) those Scriptures we own, as they speak. And can God's Election be destroyed before the World began? thou say'st, Who destroy God's Election, before the World began; I tell thee, that neither thou, nor the Devil can destroy God's Election, before the World began: 'tis like, Thy Election (which is Reprobation) may be destroyed; but God's Election cannot be destroyed. Is not Christ called the Elect? and are not all his Saints Elect in him, and dies no more? and they cannot pluck them out of his Father's Hand? but thy Knowledge of this is like the Skill of Men framing of Books, Houses and Ships, which thou callest Vanity. — And as for the Scriptures, the Light of Christ is not Contrary to them, but owneth them, which Light and Spirit we are in (blessed be the Lord for ever!) which leadeth into all Truth of them.

R. W. Thou say'st; As to the Seed and Election we know, they make themselves the Seed and Election. 2. They make Christ the Seed, that is, themselves. 3. They make God, and the Spirit of God the Seed, the Seed in every Man, which they Preach to; by them the Imprisoned Seed: and when one turneth Quaker, then God cometh out of Prison &c. They make no Distinction between God, and Christ, and Spirit, and Themselves, as Fox in his Book plainly tells us &c. God himself is hearkened to; then the Soul so Harkening becomes God, Deified with God, and God with God &c. whose Infinite Being and Essence these poor Proud Bruits have not so much Sight of, as the Devil.

Ans. These Words are *R. William's* own Blasphemous Words and Forgeries from his Lying Imaginations: let the Reader see, if

if there be any such Words in all *G. F.*'s Book to *T. T.* the Great *Ranter*, which *R. W.* is joyn'd withal against us. But is not *Christ* called the *Seed*? and how the *Promise* was to the *Seed*? not to the *Seeds* as many, but one? and to thy *Seed*, which is *Christ*? (*Gal. 3.*) And is not *Christ* called the *Seeds-man*, that soweth his *Seed* upon all *Grounds*? and are not these *Grounds* in the *Heart* of *Man*? and were not the *Apostles* *Ministers*, *Sowers* to the *Spirit*? and was not the *Spirit* in *Man*, of which they reap *Life Eternal*? but *R. W.* and his *New-England-Priests*, it seemeth, Sow to the *Flesh* in *Man*, of which they may Reap a great *Crop* of *Corruptions*. And is not this *Seed Spiritual*, that *Christ* Soweth? but is not the *Seed* in the *Prison* in thee, or under the *Clods*, which *Christ* soweth, as *scorch't* or *choak'd*, that thou raillest so much at it, where it bringeth forth *Fruits* to *God* (who is a *Spirit*) in the *Good Ground*?

And we do not make *Our selves* the *Seeds-Man*, *God*, and *Christ* and *Spirit*, as thou belyest us; for we make a *Distinction*, the *Lord* knows: the *Seed* teacheth us to deny our selves, and to follow *Christ* the *Seeds-man*. And do not I make a *Distinction* between *God* and *Christ*, when I say often, that *God* did not dye, but *Christ* according to the *Flesh*? And never did we say, *By Harkening the Soul became God*, or *God Deifyed*, and *God with God*; for *God*, who breathed into *Man* the *Breath of Life*, and he became a *Living Soul*, is not that part of his *Breath*? And when thou hast framed a *Meaning* of thy own Words, which are not of ours, thou callest it our *Ignorance*, and say'st, *We are fallen*, like the fallen *Spirits*; and we have not so much *Sight* as the *Devil*: and yet (*pag. 74.*) thou say'st, That *God* hath endowed me with *Excellent Natural Parts*, and many of us, yea with the *Light of the Holy Scripture*, a *Light of Experience* and *Common Motions from God's Holy Spirit*: so, *R. W.* see, how thou *Confoundest* thy self! But blessed be the *Lord*, we are in *Christ Jesus*, who bruisseth the *Devil*, the *Serpent's Head*, who is the *Author* of these *Lies* and *Forgeries* against us in thee, and they touch us not. And we never said (as thou wickedly say'st), That *God* was in *Prison*, or cometh out of *Prison*; it is *He* and his *Son*, that putteth us out of *Prison*.

R. W. bringeth *Tim. Trav.* the *Ranter's Words* (*Fol. G. F. 326.*) saying, [The *Manifestation of the Spirit* is given to every *Man* in the *Church* to profit withal; } p. 101.

and not to every Every Man in the World.] G. F. Answ. [*The*
"Manifestation is given to Every Man to profit withal WITH-
"OUT DISTINCTION, the Apostle saith: I will pour out of
"my Spirit upon ALL FLESH, saith the Lord, and the Spirit of
"Truth shall lead the Saints into all Truth, and he shall Reprove
"the World: and that which Reprovethe the World, is manifested
"to the World."] R. W. replyeth, G. F. is like a Cow with a
 Kettle on her Head; giving every one warning to stand clear; he
 boldly slanders on, and tumbles Heaven, Earth and Hell toge-
 ther.

Answ. Let the Reader see, what vain, wild, frothy Words this
 Old Doting Man uttereth forth scornfully, and see if there be any
 such Words, as his are in G. F.'s Answer? And we do charge
 R. W. and his New-England-Priests to make this good by Scrip-
 ture, and let us see, where it is written, that Heaven, Earth,
 and Hell can be tumbled together, according to R. W's Doctrine, that
 he hath Published to the World in Print:

R. W. Thou bringest 1 Cor. 12. and Rom. 12. Ephes. 4. and
 tell'st, How God bestowed Gifts and Endowments on such, whom he
 pleaseth, and how he gave his Gifts and Ministrations to his Church
 &c. and then thou say'st; But this Prophane Mouth has some-
 thing to say for it self: and then thou say'st; Was this
 p. 102. } (as he speaks) without all Distinction done Actually?
 } was it Universally so with all the Individual Men in the
 World &c? was not there a wonderful Wall of Separation between
 Jews and all other Nations? &c. And further thou say'st; Thou
 observest, how vainly this Deluded Soul cheats himself and others
 with the Term of All Flesh, Every Man, All the World; and so
 with the Term Light, Christ, Spirit &c. and thou askest, Whe-
 ther all the Believers had these Gifts, to wit, Prophecies and Fiery
 Tongues? belong they to all the Men and Women in the World, who
 never saw nor heard of any Glimps of the Sun of Righteous-
 ness? &c.

Answ. The Scriptures (1 Cor. 12. Rom. 12. Ephes. 4.) we own,
 and the Order and Practice of the Gifted Men in the Church of
 God: but the Apostle he maketh no Distinction; he saith in plain
 Words, The Manifestation of the Spirit of God is given to Every
 Man to profit withal (he doth not say, Only to the Saints:) So
 he maketh no Distinction; not only the Saints, the Corinthians.
 And the Separation betwixt Jews and Gentiles Christ hath broken
 down,

down, and of Twain maketh One New Man: and doth not Christ Enlighten the Jews with his Divine, Heavenly Light, which is the Life in the Word, as well as the Gentiles, and saith, Believe in the Light? they that Believe in the Light, are One in Christ; and if not, with the Light they are Condemned? And we do not say, that All the Churches had the Fiery Tongues &c. there is no such thing in my Answer to T. T.: and so, neither have all the Men and Women in the World these Gifts, belonging to the Church; how should they, if they hate the Light of Christ, and quench and err from his Spirit, and resist the Holy Ghost?

But thou say'st; The Men and Women in the World have never seen or heard of any Glimps of the Sun of Righteousness. What! have they never heard of Christ the Sun of Righteousness? I believe, there is Millions of Men and Women in the World, that will say, thou art a Lyar. For, were not the Apostles to Preach the Gospel Christ Jesus, the Sun of Righteousness, to all Nations? and doth not the Apostle say, The Gospel was preached to EVERY CREATURE UNDER HEAVEN, whereof he was made a Minister? (Col. 1, 23.) and the Apostle saith, Have they not all heard? YES VERILY (Rom. 10): and the Prophane Mouth thou speakest with, is thy own. If they hate the Light of Christ and quench his Spirit, that God hath poured upon them, and erred from his Spirit, then they are not like to See him indeed; and will not Hear him in the Spirit, and his Light, they will not See him nor Hear him, like the Pharisees and thou R. W.

And why dost thou fret thy self about the Light, and the word ALL and EVERY MAN? but thy Spirit is the Self-maker, and would not have ALL nor EVERY MAN, who art opposite to the Prophets and Apostles Doctrine. Peter saith, It shall come to pass in the last Days, saith the Lord, I will pour out my Spirit upon ALL FLESH (to wit, Sons, Daughters, Young-Men, Old Men, Servants, Hand-maids) Joel 2. Act. 2: and John saith, This is the true Light, which was Life in the Word, which lighteth EVERY Man, that cometh into the World. And Paul saith to Titus; The Grace of God, which bringeth Salvation, hath appeared unto ALL MEN: and Christ bid his Disciples, To go into All Nations to Preach the Gospel unto Every Creature: and the Apostle saith, That the Gospel was Preach'd unto Every Creature under Heaven. But R. W. saith, Men and Women in the World, who have never seen or heard of any Glimps of the Sun of Righteousness.

teousness: and yet thou say'st (pag. 28.) I find in all Mankind a Conviction, that God is JUST and Powerful: and again; I find all Men confess, that the Will, or Word or Mind of God is PURE: I find, that First, There is Generally in all Mankind in the World a Conviction of an Invisible, Omnipotent and Eternal Power and God-head; and (pag. 102.) Men and Women in the World have never seen or heard any Glimps of the Sun of Righteousness, thou say'st: how now R.W. dost not thou Contradict thy self here? dost thou Divide the Word here, as thou accusest me? is this New-England's Great Oratour? And so, as for Unclean Beast, and Proud Fancy, and Vainly and Wickedly deluding, and Soul-Cheating thou might'st have kept this in thy own Bottle.

R.W. Thou say'st; G.F's. 2d. Answer here is, to wit, [The Spirit of God shall lead the Saints into all Truth] and R.W. saith; I observe here, how like a Skittish Jade this Wild Soul runs in and out &c. before he brings in, the Spirit of God poured out upon the Common World; and now he brings in, the Spirit leading the Saints: the next word he concludes, it, Every Man in the World to have the Spirit &c.

Ans. Dost not thou confess, that the Holy Spirit testifieth, that he is the Comforter of the Saints, and is he not the Leader also? and dost not thou confess, that the Spirit is the Reprover of the World? (p. 102, 103.) then, hast not thou made thy self the Skittish Jade thou speakest of, and Running in and out? are not these Unfavoury and Unseemly Words out of an Old Man's Mouth, that professeth Christianity? And if the Spirit of Truth doth Reprove the World, and God hath poured his Spirit upon All Flesh; then, is not this the Common World? and if it be upon All Flesh, is not Every Man come into the World? else how will God Judge the World in Righteousness according to the Gospel? Thou confessest, [That the Holy Ghost is a Reprover of the World, and that he Reproveth the World in his Threatnings and Judgments;] and doth not he then Reprove the World for its Unrighteousness, Judgment and Unbelief also? and if thou didst not Resist it, it would Reprove thee for thy Unrighteousness, False Judgment and Unbelief, as Christ saith.

And } *R.W. Dost not thou say, The World mocks at this Holy Spirit, Banisheth, Imprisoneth and Murdereth such, in whom the true Spirit of God appeareth. And further thou say'st; It is Lying Peor tells us, That all the World (with-*

our Distinction) have the Manifestation of the Spirit of God to profit withal. There have been Persons professing the Order of the Holy Ghost, yet are far from the Savour of the Holy Spirit.

Ans. This is thy own Condition R. W. and thy own New-England-Professors, who Resist it (as Stephen saith *Act. 7.*) and Mock at it, and BANISH, IMPRISON and MURDER such, in whom the Spirit of God appeareth: this hath been the Practice of the New-England-Priests and Professors to the Dishonour of Christianity. — And doth not the Apostle say; God will pour out his Spirit upon all Flesh WITHOUT DISTINCTION, as Peter saith? and is not this All the Men and Women of the World? what Flesh dare say, but they have the Reproofs of God's Spirit, when they do Ill? except it be such, as R. W. and R. W's. Professors, that quench it, and have erred from it: so, thou may'st take thy Lying Peor to thy self. And so, it is thou, that art resisting and fighting against the holy Spirit of God. And can any profit in the things of God without the Manifestation of the Holy Spirit, that is given to profit withal (and Peter and Paul say) to All flesh, and to Every Man? so it is their Doctrine thou opposelst, not with the Spirit, but with the dark fleshly mind. And thou tellest a story of Babilonish Orders, and of Absolom; which if thou did'st see that, thy own Condition in the Light of Christ thou hatest, it would be better for thee.

R. W. Thou say'st; Oh! what Reproofs of God's Spirit hath G. F. and others of their Leaders had in and by so many Excellent Opposites and Scriptures and Arguments, which G. F. here trampleth under his Prophane Feet, without any Savour of the Spirit of God.

Ans. R. W. thou highly extollest the Ranters here, Tim. Trav. the great Ranter, one of our Opposites: but thou hast manifest thy Spirit, and what thou takest part with-al against the People of God. And we have a Savour of the Holy Spirit of God, and in it can Savour our Opposites or Old Persecutors Spirits not to be of Christ: and it hath been the Evil Spirit, is in thee and them, that hath stroven against us. And we know, you may bring Scripture to a wrong End, as the Devil did to Christ; and the Lord hath given us Power over the Devil's Spirit, blessed be his Name for ever! and he hath blasted it, and brought down, which was up in Oliver's Days, that Persecuting Spirit. And we do own the Scriptures, let it be out of whose Mouths it be: though we cannot

not own their *Meanings*, nor have Unity with such, as hold up the Truth in *Unrighteousness*. And as for *Trampling*, we trample nothing that is good, under our Feet, that is thy own Condition: but we do own the *Appearance* of God in all People. — But R. W. thou say'st; *Without any Savour of the Spirit of God*: and yet thou say'st; *I find in all Mankind a Conviction, that God is Just and Powerful*: and, *I find Generally in all Mankind a Conviction of an Invisible, Omnipotent and Eternal Power and God-head*; yet thou say'st, *Without any Savour of the Spirit of God*: read (pag. 28 102.) thy Contradiction. — And thou say'st; *It pleaseth God to strive with Men by Preaching*: but not by such, as thou and the New-England-Priests are, that stir up the *Punishment, Persecution and HANGING*.

R. W. Thou askest, *Why David complaineth (Psalm 53.) that all the Children of Men, not one excepted, are Unprofitable &c.* }
 p. 104. } *are Abominable to Spiritual Matters and Heavenly Things, (and further thou say'st) until the Spirit of God comes, and truly change the Heart and whole Frame of Nature: until then we are as profitable as Hogs and Moles in a Garden &c. and as devouring Foxes amongst the true Lambs and Chickens of Christ Jesus.*

Ans. R. W. thou hast writ thy Condition and the New-England-Priests there, to wit, the *Devouring Foxes (and Hogs) of the Lambs of Christ and his Chickens*. For mark the Word, *UNTIL the Spirit of God change their Hearts &c.* and we believe, your *Hearts and Natures* are not changed, but you are *Unprofitable*: for how can it be, when thou say'st, *There is no Voice nor Motion within in Heavenly things in Matters of Supernatural Light to hearken to, to turn to, to listen to?* (p. 83.) — And was David's Complaint of the Children of Men *Unprofitable*? — And doth not David bid, *All that hath Breath, praise the Lord?* and how can they *Praise the Lord*, if there be *nothing of the Spirit of God in them?* And do not they quench that, which God hath manifested in them, which God hath shewn unto them, and which convinceth them of an *Invisible and Omnipotent and Eternal Power and God-head*? so, is not this *Conviction of the Spirit of God in them?* and will not the Lord pour out his *Wrath* upon all the *Heathen*, that call not upon his Name? And now, is there not a further *Manifestation* in these *Last Days* by *Christ*, who *Enlighteneth every Man, that cometh into the World?* and the *Grace* of

of God, which bringeth Salvation, hath appeared to All Men? and God poureth out his Spirit upon All Flesh? but from this Spirit, Grace and Light in all Men thou art erred from, and canst not endure to hear of it.

R. W. Bringeth *Hugh Archbal* (G. F. Fol. 328.) saying, [*Christ doth Enlighten none, but those that do receive him.*] G. F. Answ. [*Contrary to John 3. which speaketh of them, that hate the Light, and are Enlightned, and will not come to it, because the Light will Reprove them: so he, that hateth the Light, is Enlightned, & will not Receive Christ.*] To which R. W. replyeth (and after his wonted manner, with *soul Expressions*) { p. 105. & saith; G. F. abuseth 2 Cor. 4. & saith: *Joh. 1. is not Enlightneth, but Lighted; and the word ~~parten~~ may signify both, &c. They which hate the Light, are Enlightned, no question, but with the General Offer of Mercy, as of a Candle or Sun to the Eyes of a Blind Man, which is yet their Condemnation &c. And before thou say'st, There is a Higher Light, which some are affected, tinctur'd and Enlightned with, and yet not the True and Saving Light; that in Heb. 6. where some Persons (as the pretended Quakers &c.) have seen much of the Nature of God, of his Holiness and Justice &c. and had a Taste of the Joys of the Next World.*

Answ. If ENLIGHTNING and LIGHTED signify both, then do not oppose it. And here thou confesselt, *They that hate the Light, are Enlightned, as well as the Believers in the Light; it is the same Light: but thou say'st, It is a General Offer, as a Candle or the Sun to the Eyes; That is an Outward Light, and a Blind Man can neither see Candle nor Fire: and so that which he doth not see, is his Condemnation, according to thy Doctrine. But is this according to Christ's Words? (Joh. 3.) are his Words no more, than a General Offer, as a Candle or the Sun to the Eyes of a Blind Man? for Christ saith; One Hateth the Light, and the other Loveth the Light, and bringeth the Deeds to the Light, that they may see, they are wrought in God: so that is not Natural, which giveth the Knowledge of God, which shineth in his Heart (as in 2 Cor. 4. which I do not abuse; but it is thou, that abusest it). And Christ saith, This is the Condemnation, the Light is come in the World, and Men love Darkness rather than the Light, because their Deeds be evil: here Christ giveth the Reason; for the Light discovereth the Darkness, and their evil Deeds, or else how should they know them. For Every one, that doth evil, hateth the Light*

(mark, Every one) neither cometh to the Light, least his deeds should be reprov'd: and so by the Light he knoweth his Evil Deeds, and knoweth he doth Evil, and knoweth he hateth it: and that is his Condemnation. And this is more, than a Candle or the Sun to the Blind Man's Eyes, that cannot see it: and every one, that doth the Truth, cometh to the Light; so it is the same Light, that he that doth Evil, hateth, and he that doth the Truth, loveth: and this is the Light of Christ. And how darest thou say, the Light was or is not Saving (Hebr. 6.)? was not the Holy Ghost Saving? and the Word of God Saving? or, is not the Word of God Sufficient to reconcile to God? and the Holy Ghost Sufficient to lead into all Truth? But thou say'st; In Hebr. 6. the higher Light, which enlighteneth; and yet not the True and Saving Light: we charge thee to make this good (& all the New-England priests) by the Scripture, That the Light (spoken of in Hebr. 6.) is not the True and Saving Light? it's like, thou never try'd'st it. But thou art such as they, that are fallen away from the good Word of God, and resist the Holy Ghost, and become a Hater of this Light; though thou hast tasted of the Gift: and Crucifigest the Son of God a fresh to thy self, as the New-England-priests, and puttest him to open shame; and then HANG, punish and persecute others, where he is manifest. I tell you, your Earth beareth Thorns and Bryars: and read, what will be your End. (Heb. 6.)

p. 106. } R. W. bringeth James Dorram, saying [The Believer
 } is not in Sin, as the Unbeliever is; he sinneth not, as the
 } Unbeliever doth.] And in another place he saith [That
 the Law is the same to the Believers, that it is to the Unbelievers.] G. F. answereth (Fol. 330.) ["Here any may read thy Confusion: but I say unto thee, He that believeth, doth not commit Sin; but Unbelief is Sin (Rom. 12; 20). And Christ is the End of the Law to every one that believeth, for Righteousness sake" (Rom. 10, 4): and yet thou puttest both Believers and Unbelievers under the power of the Law.] R. W. replieth and telleth, How the Devil sinneth, and Saul and Judas, and Robbers, and Murderers; (and, saith) It is not so with the Regenerate or New-born.

Answe. who saith, it is? But thou say'st, That the Seed of all Sin is in the New-born (Append. pag. 96.) and here thou say'st, They can no more touch Sin, (unless deceived or circumvented) then Fire can delight in Water, or Light in Darknes. How is all their Seeds in
 the

the Newborn then, if it doth not touch them? for mark, thy words are, *In the New-born*. For the New-born are born of the Spirit, are they not? New-born Babes are born of the Immortal Seed of God: how proveth R. W. (with the New-England-priests) that all the Seeds of Sin are in the New-born, and yet it doth not touch them, no more then Fire can delight in Water?

R. W. And further thou say'st, That the Protestants have proved from the Scripture and Experience of all true Saints, that Sin and Grace, the Flesh and Spirit, the Law of the Spirit and the Law of Sin may and do continue in the Regenerate or New-born; contrary to that proud Perfection of Papists and Quakers in this Life, &c. And G. F's silly Shift, saying, that Paul was perfect, and thanketh God for Victory, &c.

Ans. We never read in the Scripture of such a Doctrine, till R. W. New-England's Oratour, hath publisht it, That Flesh and Spirit and the Law of Sin should be in the New Birth in this Life. This is contrary to the Apostle; for he saith, With his mind he served the Law of God, but with the flesh, the Law of sin; so, this was in the Flesh or Old-man Unmortified or put off: so this Law of Sin and Flesh and Spirit was not in the Regenerate part or New-Birth (as Doting R. W. saith) but in the contrary Birth, the Old Man. And Paul did cry out, Wretched man, who shall deliver him; and he saw no Man, but Christ Jesus; and thanketh God through him, who gave him the Victory: and was not Paul Perfect, when he said; As many as are perfect, be thus minded? But why cannot R. W. read as well Rom. 8. as Rom. 7. where the Apostle saith; There is no Condemnation to them, that are in Christ Jesus, who walk not after the Flesh, but after the Spirit: and the Law of the Spirit of Life maketh him free from the Law of Sin and Death: so the Apostle saith, he was a free Man from the Law of Sin and Death; but R. W. giveth him the lye, and saith, There is a Combaite with the Law of Sin in the New-born in this Life. And, so as for Silliness and Ignorance of the Saints Life R. W. and his New-England professors and priests may keep at home.

R. W. And thou say'st: They are to strive after Perfection and Holiness, &c. as a Child going after his Father, the Scholar or Maidens following their Copies and Samplers, though they never come near the full Exactness and Perfection of them.

Ans. R. W. doth confound Reason among men, and Short of

the Truth: What! shall the Scholar never learn his Lesson, nor the Maidens learn their Samplers, to be as perfect as their Masters and Teachers? So, the Children shall never come to an Exact Perfectness of Copies and Samplers, nor a Child never to come to go, as his Father doth? nor to be in the Strength and Knowledge of outward things, as his Father? then what do all these learn their Copies and Samplers for, if they never be to come near the full Exactness and Perfection of them? But what shall we understand from R. W's Words and Doctrine in this? That they, that learn of

Should Christ
Command
that, which is
Impossible to
be attained to?

Christ, shall not be perfect, as their Heavenly Father is Perfect, as Christ commandeth? and that the Saints shall not be sanctified throughout Body, Soul and Spirit, whilst they be upon Earth? and, That Christ doth not sanctify his Church without Spot or Wrinkle and Blemish, or any such thing, and present them to God, as on this side the Grave (as Ephes. 5.)? But what doth R. W. and the New-England priests say to John (1 Joh. 2); He that abideth in Christ, ought himself even also to walk, as Christ walked? and in another place: So as he is, so are we in this present World? but let the Reader see, what a silly Reply he hath given to G. F. here; he speaketh nothing of Rom. 10. and 11. to the contradicting of them, that which G. F. hath asserted.

R. W. bringeth in (from G. F's fol. 338) John Nap. 108. } Smith (Priest from Scotland) saying [That the Evil Spirits are both Sinful and Reasonable] G. F. answereth, ["This is a Lye: for Reasonable is not Sinful; Unreasonable is Sinful (1 Thess. 3): They have not the Faith. And if the Evil Spirit be Reasonable, and the Good Spirit, they are both One: who then is Unreasonable, if the Evil Spirit be Reasonable? Thou puttest no Difference betwixt the pretious and the vile: thou hast the Mark of a blind Guide, and of a false Prophet in thy Fore-head.] R. W. Replieth and beginneth with Railings, and saith; First, The filthy, rash Fury of his Mind and Pen — and saith, 2dly, This proud Pharisee will appear to be a Sadducee also, and to hold no Angels nor Spirits. It's true, they pretend to own Scripture, Christ and Resurrection, they with the Jesuites-Equivocations name Angels and Spirits; but the bottom (as some of them, and that in Print, discover) is, They hold, there is but one Spirit, which is in all, into which all return; and the Soul of Judas is as Happy, as the Soul of Peter.

Answer.

Ans. Reader, this is nothing to *G. F.*'s Answer; neither hath he, nor can he make out any of these *False Charges*; which he hath forged (which be not our Words) against us: and therefore we can say, *When he speaketh a Lie, he speaketh of himself, and is the Father of it.* For, where did ever any read in any of our Books, or, is there any thing in *G. F.*'s Answer, that we hold, *There is but One Spirit in Man?* *R. W.* and the *New-England-Priests*, have not we often told you, that you have vexed, and grieved and quenched the Spirit of God? And we never said, *That Judas's Soul was as Happy, as Peter's*; it was not like: for *Peter* had fed the Lambs of Christ; and *Judas* betrayed him to the Chief Priests, as thou art doing now in his Saints, who hast Crucified him to thy self a fresh. And Christ, and Scripture and Resurrection we own according to Scripture Really, without any Pretence or Equivocation; that is thy own Condition. And *R. W.* thou say'st, *They hold neither Angel nor Spirit*: then again thou say'st; *There is but One Spirit; and that in all*: And all in one Sentence confoundest thy self. And so, as for Silly, Rash Fury of Mind and Pen, thou mightst have kept this at home.

R. W. Thou say'st; *A Man is a Reasonable Creature, as opposite to a Woolf and Fox &c.* and yet he may be Unreasonable in his Actions, as a Woolf and Fox: who, though Unreasonable in their Natures, are not Sinful, though a Plague to a Man, since his Fall.

Ans. Let the Reader see, what a Silly Reply *R. W.* bringeth here to *G. F.*'s Answer to *J. N.* *G. F.* doth not speak of *Wolves* and *Foxes* Unreasonableness; but he speaketh of Men, that have not Faith, are Unreasonable, and that have Faith, are Reasonable: and the Priest *J. N.* maintaineth, that *Evil Spirits* are Sinful and Reasonable; which *R. W.* saith nothing unto, but telleth us of *Wolves* and *Foxes*, though Unreasonable, yet not Sinful, that have been a Plague to Man since the Fall: and falleth a Railing. And who knoweth not, that a Man is a Reasonable Creature, and opposite to a Woolf and Fox? and his Actions Unreasonable, like a Woolf or Fox, out of the Faith of Christ, as thou and the *New-England-Priests* and Professors have done to the People of God, and Herod, and the Chief-Priests against Christ and his Apostles.

R. W. Oh! Happy were it for *G. F.* that he had been a Wild Fox in the Woods, and had not been so Sinful, by so horribly abusing so
great

great a Talent of Wit and Reason, which the Father of Lights hath given him! [and yet Knoweth no more, than a Parret? p. 35.]

Answ. And why would R. W. have G. F. to have been a Wild Fox in the Woods? because he would not follow his Imaginations, and such like in others, but followeth Christ Jesus? and he is his Prophet, his Bishop and Shepherd, Counsellor and High-Priest. But R. W. thou say'st; G. F. hath so great a Talent of Wit and Reason, which the Father of Lights hath given him: but it's thou, that so Sinfully and Horribly abusest it, not he. And then thou Contradictest thy self, and say'st (pag. 87.) They cry out Light, Light, and there is none (as *Isaiah* speaketh) not a Spark of Light within them: and here thou abusest *Isaiah*; for *Isaiah* doth not speak so (*Isa. 8.*) as let all read. And thou may'st see in the Margin, There is no Morning in them: and there are many Stars Outwardly, before people cometh to the Morning; and is it not so Inwardly, as it is Outwardly? But dost not thou deny the Prophecy of *Isaiah* of Christ, who saith, I give him for a Covenant of Light to enlighten the Gentiles? I must tell thee, we Gentiles have received this Light according to *John's* Witness, who Enlighteneth every man, that cometh into the World, Christ Jesus. And pag. 100. R. W. saith, These poor proud Bruits have not so much sight of, as the Devil, (to wit, of God): and pag. 108, So great a Talent of Wit and Reason, which the Father of Lights hath given him, &c. so here R. W. New-England's Mouth and Oratour may see, how he contradicteth himself.

R. W. saith, We know the Nature of the Devils, Admirable Wit and Reason, as well as the Power of those Unclean Spirits the Lord Jesus Christ cast out, they did believe and confess the Lord Jesus Christ &c. and, This their Knowledge and Ability is from God; though their Sinful Hardness by God's just Sentence runs them upon such mad and desperate Courses: as it is with the Sons of Men, when the most holy Judge deliveres them up to the Counsels and Projects of their Proud and Deceitful hearts and Spirits.

Answ. R. W. thou hast spoken thy own Belief, and the Belief of New-England's priests and professors; and the Practice of your proud, deceitful hearts and Spirits hath manifested themselves. But R. W. is the Unclean Spirits, their Wit and Reason so Admirable with thee? and thou say'st, Their Knowledge and Ability is from God: but where did ever Christ and the Apostle say so? For Christ (wilt thou give him the Lye?) he saith, He was a Murderer from the beginning, and he abode not in the Truth, because

cause there is no Truth in him; and when he speaketh a Lye, he speaketh it of his own (mark, not from God) for he is a Liar, and the Father of it, (Joh. 8, 44.) Now, I query from R. W. and the New-England Priests, What Knowledge and Ability hath the Devil from God, and what Admirable Wit and Reason, seeing Christ saith, There is no Truth in him? and what Wit and Reason can a Murderer have, which Christ calleth a Murderer from the Beginning? And he that is called a Murderer from the Beginning, thou allowest Admirable Wit and Reason, and say'st, you know it: and say'st; that their Knowledge and Ability is from God: If from God, it must be Truth; and Christ telleth thee, There is no Truth in him. And it's like, R. W. and the New-England-priests have more Knowledge and Acquaintance with the Devil and Unclean Spirits, than with God and Christ Jesus, and your Belief and Confession is like theirs. And though the Devil did Confess the Son of God, yet this was not Truth in the Devil; but in the Son of God; for in the Devil is no Truth: & if there be no Truth, there can be no true Reason; and Reason doth not run into mad and desperate Courses, as thou say'st, the Evil Spirits run into. And have the Saints their Knowledge and Abilities from God; and the Devils their Knowledge and Abilities from God too? but is not the Devil's Knowledge and Ability, Wit and Reason, SIN and EVIL, seeing Christ saith, There is no Truth in him? then how is the Truth in his Knowledge and Abilities, Admirable Wit and Reason? seeing, when he speaketh a Lye, he speaketh of his own; for he is a Liar, and the Father of it: so his Abilities, nor Wit nor Reason is not from God. And he abode not in the Truth, because there is no Truth in him: then what can all his Abilities and Knowledge, Admirable Wit and Reason be? And Christ destroyeth the Devil and his Works: what! doth Christ destroy Admirable Wit and Reason, and the Knowledge and Ability, that is from God? no surely, that was out of the Truth, in whom there was no Truth, whom Christ the Truth destroyeth, the Liar, the Murderer, who abode not in the Truth.

R. W. Bringeth Henry Foreside, a Scotch Priest (G. F. Fol. 345.) saying, [Concerning those Words of Ezek. 18, 28. If the Righteous Man turn away from his Righteousness, his Former Righteousness shall be no more remembered: and he said, The Meaning of that Scripture was, They thought, they had

No: it is not
this a Ran-
gers Prin-
ciple of
R. W. s?

{ p. 109.

had been Righteous, and were not; but supposed, they had been so.]
G. F. Answ. ["Here in thou art a Minister of Unrighteousness,
 "and thou goest about to make God a Liar, and the Prophets,
 "and pervertest the Scripture. For, if he forsake his Righteous-
 "ness, and commit Sin and Iniquity, and trespass, he shall die,
 "and not live in the Righteousness; but if he forsake his Sins,
 "Trespasses and Transgressions, in the Righteousness, that he hath
 "done and doth, he shall live: (and so God's Ways are Equal,
 "Ezek. 18.) And thou say'st; They thought, they had been Right-
 "eous; but it was not so. And the Lord by his Prophets
 "said, It was so, that he should live in the Righteousness; and
 "die, if he departed from it, and transgressed: here thou art a
 "Diminisher from the Prophets and Apostles Words, whose Name
 "is to be diminished out of the Book of Life, Rev. 22, 19.] —
R. W. replyeth, and saith; The Question is about Falling away from
 Saving Grace and Righteousness: wherein it is notorious, that the
 Quakers &c. And then thou goest on, and tellest of a Story of
 the Papists, Pope and Arminians, [which thou hadst better kept
 at home, or gone and told them to their Faces.] And further
 thou say'st; That the Quakers maintain, that the least, that hearken
 to the Light, are Born again: they that are Born again, cannot
 sin; and that they which cannot sin, are Pure, as God is Pure. And
 therefore they Falling away from them, they must necessarily hold
 that which is Blasphemous, and that God himself may fall from
 Grace &c. being kept down, as a Cart laden with Sheaves (per-
 verting Scriptures) by Wickedness and wicked Spirits, which are too
 hard for God, and Christ and Spirit in all the Men and Women in the
 World, that do not hearken to their Feigned Light. &c.

Answ. Here are a many Horrid Lies of *R. W.*'s that he hath in-
 vented and forged: and let the Reader see, if there be any such
 Words in *G. F.*'s Answer, or any of their Books; and doth not
 say, as thou say'st, God can fall from Grace (who is the GOD
 OF ALL GRACE): which is thy own Blasphemy, and Evil Con-
 sequence, not ours: but as the Apostle saith, The Grace of God
 hath appeared unto all Men. And they, that walk despitefully to the
 Spirit of Grace, and turn it to Wantonness, do not they fall from
 it? (as in Jude:) and we charge thee, to make it good by Scrip-
 ture, for there is no such thing in *G. F.*'s Answer. And we do
 not pervert the Scriptures: and it is wickedness in thee to say,
 The wicked Spirits are too hard for Christ, his Spirit and Light in
 Men

Men and Women; &c. but, as the Scripture saith, such as thou do quench the Spirit, and vex and grieve it, and may imprison Christ in his members, who Crucify him a fresh to your selves. And as for thy *Scoffing Words*, *Hearkening to their feigned Light*, and let loose the imprisoned God and Christ, These are thy own *Blasphemous words*, not ours: for let the Reader see, is there any such Expression, as a *God in Prison*, in *G. F.'s words*, or the Scripture either? though the Lord by his Prophet speaketh, how he was laden, like a Cart with Sheaves. And dost not thou Scoff and Mock at such, as *hearken to the Light of Christ*, who is the Light of the World, and enlightneth every one, that cometh into the World? I tell thee, this Light will be thy Condemnation. And the Light, and the Spirit and Holy Ghost, which thou art eyed from and resistst, the Evil Spirits are not too hard for it; but it will be too hard for thee and them in the End, thou shalt know it, when thou and they are Judg'd and Condemn'd by the Spirit and Light.

And dost not thou give the Prophet Ezekiel the Lye? did not they fall from Righteousness (in Ezekiel) that forsook it, and committed Iniquity? did not they dye, and not live? and dost thou tell God and his Prophet, *It is notorious, that they fell from Righteousness?* and dost thou tell the Apostle, *It was notorious, they fell from Saving Grace, who turned it into wantonness, and walked despitefully against the Spirit of Grace?* And doth not Christ say, *He that believeth in the Light, becometh a Child of Light?* and John saith; *He that believeth, is born of God: and whosoever is born of God, doth not commit Sin; for his seed remaineth in him, and he cannot Sin, because he is born of God: in this the Children of God are manifest, and the Children of the Devil: Is not this Scripture (1 Joh. 3.)? And, He that is born of God, overcometh the World: so, doth not he overcome the Sin, (1 Joh. 5.)? and he that doth Righteousness, is not he Righteous, as he is Righteous? and he that committeth Sin, is of the Devil: let no man deceive you. (1 Joh. 3, 7.)* And doth not Christ say; *Be ye perfect, as your heavenly Father is perfect?* And what! must all these Scriptures be denied, and say, *They are not Attainable in this life?*

R. W. Thou tellst of the Imputed Righteousness of God in Christ (Ezek. 18.), Of the Sanctifying Righteousness in Christ, and of an Indians Righteousness, and of a Civil Righteousness, and of a Pharisaical Righteousness, &c.

B b b

Answ.

Ans. What is all this to the purpose? for the *Righteousness*, that *Ezekiel* spoke of, was the *Righteousness* of the *Law*, which they were to do, and live-in in their time: and where doth the New Testament speak of Two *Righteousnesses*, of *Christ* and the *Foolish Virgins*? make this good by Scripture *R. W.* And *Christ's Righteousness* doth exceed the *Scribes* and *Pharisees Righteousness*, or the *Indians* either, that may free them from *Outward Crimes*: and for the *Foolish Virgins Righteousness*, who make a fair Show of the Building upon the Rock without *Light*, thou might'st have kept at home.

R. W. And thou say'st, *Adam shall live, if he keep his Bargain*: so shall all his *Posterity*, if they keep the first *Covenant*.

Ans. Did not God give *Adam* Power and Dominion over all that he made? and when he bad him to subdue the Earth, did not he give him power to subdue it? and charged him, that he should not Eat of the Tree of the Knowledge of Good and Evil? And did not God pour out his Spirit upon the House of Israel, to whom he gave his Statutes, and commandeth and bid them to live in them? and were not God's ways Equal? and when they Erred from the Spirit, and Rebelled against it, did not they cast the Law of God behind their backs, and forsook the Lord? And did not the Apostle say, *I through the Law am dead to the Law*? and the *Righteousness* of the Law was fulfilled in him; and he did not make the Law of none Effect? but where doth the Scripture call the Law of God or his Command a Bargain? Now, do not you Christians cast the Law of Life, which is in *Christ Jesus*, which maketh free from the Law of Sin, behind your backs, saying; *None can be made free, while they live upon the Earth*?

R. W. Thou fall'st a railing, and say'st: Doth this Face of Brass, who hath so horribly slighted the Scriptures, now adore
 P. III. } them? is he so zealous for them, and against the Viola-
 } tion of them? &c. Doth he not throughout all his Book, and all of them in Word and Writing deny the Scriptures to be the Word of God? and only that Frantick Light of *Christ* (imagined by them to be in all Mankind) to be the only Word of God? yea, is it of any use or more Value to them, that have the Scriptures in their hearts, as they say, then a Dead Letter, and an Old Almanack? &c. and thou say'st, They undermine the Scriptures.

Ans.

Ans. As for *Face of Brass*, *R. W.* might have kept for himself his *Face of Brass* and *Frantick Spirit* he speaketh of: we do not in no place in any of our Books or Writings (as the Reader may see) deny, undermine or slight the Scriptures; but do esteem them with the Spirit, that led the *Holy Men*, that gave them forth, who learned them of God. And they are called the *Words of God*; and Christ is the *Word of God*, who *lighteth every man, that cometh into the World*, with the *Light*, which is the *Life in the Word*. And this we must own, if we own God, and Christ and the Scriptures; and are not ashamed of it afore men, to wit, of Christ the *Light*, which *lighteth every man, that cometh into the World*: which thou callest Blasphemously that *Frantick Light* or Christ; but Roger, it will be thy *Condemnation*.——And we never compared the Scriptures with an *Old Almanack*, or esteemed them so, in that thou belyest us; and we cannot give the *Titles to Scriptures*, which are belonging to God and Christ: for the *Word* became *Flesh*; and so, not the Scriptures. And Christ doth not say, that the *Life* is in the *Letter*; but in him: and they testify of him, who is the *Life*. But *R. W.* is the *Life* in the *Letter*, and is the *Letter Living*? seeing thou say'st, *The Scripture availeth nothing, except the Spirit of God set them home upon us* (pag. 94)? and dost thou not say then, *The Word is good for nothing* (as thou callest the Scripture) *without Life*? and what sense is this *R. W.*? And can any people know the Scriptures, except by the Spirit of God, which leadeth into all *Truth* of them? which we say in *Truth* and *Sincerity* (as Christ and his Prophets call them) to be the *Words of God*; and thou that say'st otherwise, dost not thou *Add to the Scriptures*? and read thy *Portion, Revelat. the last*. And when thou hast *forged* many Words of thy own, then thou makest a *Reply* to them, and fall'st a railing at them, and dost not reply, to *G. F.*'s Words: and the Reader may see, there is none of these bad Words in *G. F.*'s answer, as thou here fallly assestest.

R. W. quoteth a Book from Holland (*G. F.*'s fol. 356) saying, That [God hath put out the Remembrance of your sins, and the Corruptions within you, wherein you must fight all your life time.] “*G. F. Ans.* [Whilst the Sins you are fighting withal, are not blotted out in your own Particulars, this is not the Life of the Saints, that are not fighting all their Lifetime, but come to the Kingdom of God, witnessing Sin and Iniquity blotted out; and the Everlasting Covenant of Peace and Life with God.] *R. W.* replyeth, and falleth a railing with many

Unfavoury Words, and saith: *He shews no Knowledge of the Hebrew and Greek, (whence our English Scriptures come from them, as a Daughter from the Mother). and falls short of many English Writers, who scorn to disgrace their Mother English (by so much Bastard and False English) &c.*

Ans. Here R.W. would seem to be some Body in his Hebrew, Greek, and Latin; and let the Reader see, if he hath not Condemn'd himself in Judging G.F? though some Words may have been mist in the Printing or in Paging, as many have in his; but he hath not shewn, which is the False English in this Place.

R.W. saith further; *If ever any poor empty Soul have talked of God without God, and the Holy Spirit within, without them, or any true Savour of them, and of the Holy Writings, &c. without them, or any true Reverence of them, and Love to them; of Light, without any Spark of true Illumination, &c.*

Ans. How angry and furious is R.W. here! this is thy own Talk, R.W. and not G.F's. And Poor Empty Soul thou mightst have kept at home: for can any Talk of the Holy Spirit within, and have not a Savour or Sense (if it be truly there) within, which we witness? and we do Reverence the Scriptures, and God and Christ with his Holy Ghost, by which the Holy Men of God did speak them forth. But how now R.W! do I Talk of the Light without any Spark of true Illumination? and yet so great a Talent of Wit and Reason, which the Father of Lights hath given me? what! hast thou forgotten this? (in thy App. p. 108.)

R.W. Thou say'st; *That no Sin is blotted out, until there be no more Root or Seed of it in the Soul to Fight against: [and these are thy own Words (of which thou makest a large Reply) and not mine: for my Words are; The Saints are not Fighting all their Life-time.] And thou bringest Paul and the*
 p. 113. } *Galatians to Combat with Flesh and Spirit (Gal. 5.)*
 and, *Paul did not the things, that he would, &c. and Eph. 6.*
and Luk. 21, and 2 Cor. 7. &c. and Christ speaking to the Churches
to Watch, to Overcome, to Repent, &c.

Ans. What is all this to the purpose, to prove, That the Saints were Fighting all their Life-time, and had a Combat all their Life-time? all these Scriptures do not prove it, nor Paul's Warfare. For Paul (as I said before to thee) said, *He had FOUGHT the good Fight, and he was made free by the Law of the Spirit of*
 Life

Life in Christ Jesus from the Law of Sin and Death: though the Apostles and the Saints went through many Conditions, before they came to this. And the Prayer of Christ, to Pray against Temptations &c. so, it is not a Sin, to be tempted; but a Sin to Enter into Temptation, is owned. And Christ's Prayer, Forgive us, as we forgive others, &c. if New-England-Priests and Professors had minded the Practice of this Prayer, they had not CUT OFF THE EARS, nor WHIPT or BANISHT, SPOIL'D Goods and HANG'D God's People. And doth not the Lord say, I will blot out your Sins, and your Sins and Iniquities I will remember no more? and must not the Saints witness this upon the Earth in Growth in Grace, and in the Knowledge of our Lord Jesus Christ, and in the New-Covenant of Light?

R. W. saith; If all, that are in their Fancied Kingdom, are freed from Sin, and come to Peace and Joy, why then do they themselves still confess to be subject to Quaking and Trembling, as if they were at the Foot of Mount Sinai? which indeed they are —. And then thou tellest of a False Peace, Joy, False Repentance, Mortification, Sanctification and Salvation &c.

Ans. R. W. that is thy own, and Priests and Professors in New-England Condition, and not ours. And to Mount Sinai, the Receiving of the Law, you never came; though ye may boast of Mount Zion. And G. F's. Words, The Saints are come to the Kingdom of God, and witness Sin and Iniquity blotted out, and Everlasting Covenant and Peace and Life with the God of the Life; and thou Blasphemously callest it our Fancied Kingdom. But R. W. doth any Sin or unclean thing enter the Kingdom of God? and did not Christ and the Apostles Preach the Kingdom of God, and said, No Unrighteousness should inherit the Kingdom of God? Be not deceived, &c. and (1 Cor. 6, 9.) Envyings, Murders, Drunkenness, Revilings and such like, they which do such things, shall not inherit the Kingdom of God (Gal. 5): and doth not John say, He was in the Kingdom and Patience of Jesus? (Rev. 1, 9.) And was Paul come no further, then to Mount Sinai, when he Trembled among the Corinthians? and R. W. thou art as Ignorant of our Condition, as thou art of his. Is there no Fear and Trembling at the Word of God, but at the Foot of Mount Sinai? and was not this among the Jews, after they came into Canaan? and was Paul at Mount Sinai, when he came to the Corinthians in much Fear and Trembling? Well! we do hear him,

him, whose Voice shaketh the Earth; and not the Earth only, but the Heavens also, that that, which can be Shaken, may be Removed; and that which cannot be Shaken, may Remain: and that is appeared, Glory to God for ever! which this Condition, I see, neither R. W. neither Priests in New-England have gone through.

R. W. Thou bringst Robert Tuchin (from G. F.'s Fol. 365.)
 P. 114. } his Saying, [The Most-Faithful Messengers of Christ
 } have acknowledged, that they came short of their Du-
 } ty.] G. F.'s Answ. [“They that are Faithful Mes-
 “sengers of Christ, have their Answer; Well done, Good and Faith-
 “ful Servant. Where did Paul, John and Peter acknowledge, they
 “came Short of their Duty? hast not thou slandered the Servants
 “of the Lord, thinking them to be like your selves? and falsely
 “accusest them, that Ye may seem Justified; who are False
 “Messengers, and come in his Name, when you have no Com-
 “mission from him: and you come short of every good Work. But
 “it is not so with Christ's true Messengers; for they Fulfil his
 “Will, that sent them: it is the Lord, that worketh in them, whose
 “they are, whose Duty they perform by his Spirit.”] R. W.
 replyeth, and beginneth with Railing and saith; The Heavens
 were not Pure in his Sight (to wit, God), and he laid Folly to the
 Charge of his Angels, &c.

Answ. This Eliphas, the Temanite speak against Job, as R. W.
 doth against us, (Job 4.) when he Contended against Job, and Re-
 proved him; of whom God said, He was a Perfect Man: so this
 is thy Ignorance. As for my Endowments, and our Endowments,
 they are from the Lord: and I do grant, That Adam and Eve
 was Perfect, and yet they Fell; and (thou say'st R. W.) We all by
 them are Fall'n Short of the Glory and Love of God, into the Dung-
 hil of Hellish Darknes. THERE YOU ARE, this is true
 R. W. in that which cannot Comprehend the Light of Christ,
 which he Enlighteneth every Man, that cometh into the World, with-
 al; but callest it an Idol: which Shineth in your Darknes, and
 your Darknes comprehendeth it not. And thou bringst David's

P. 115. } Sayings, (Psal. 143: and Psal. 19.) Enter not into
 } Judgment, nor reckon with thy Servant, &c. Cleanse me
 } from my Secret Sins, &c. but what is David's Adul-
 } tery and Murder, that the Most-Faithful Messengers of Christ
 come short of their Duty? for thou must bring a Text of Scrip-
 ture, where they said, They acknowledged, they came short of their
 Duty?

Duty? let us have *Chapter and Verse* for this, then thou hast said something. And then thou speakest of *Abraham and Isaac*: — But where is the Charge of *Abraham*, that he said, he came short of his Duty? or *Enoch*? or *Abel*? but as it is said, *The Righteous may fall, but rise again*; but the *Wicked shall fall into Mischief*. And doth *John* cry out (1 Joh. 2.) that he acknowledgeth, that he came short of his Duty? there is no such saying there; and thou wrong'st *John*: but he writeth to the Young-men, because ye are strong, and the Word of God abideth in you; and ye have *OVER-COME* the Wicked One. And *John* saith, If we confess our Sins, he is Faithful & Just to forgive us our Sins, & to *CLEANSE US FROM ALL UNRIGHTEOUSNESS* (1 Joh. 1.): and further saith, If we walk in the Light, as he is in the Light, we have fellowship one with another; and the Blood of Christ *CLEANSETH US FROM ALL SIN*.

R. W. And thou say'st, *Paul* confess and bewailed his Coming short; The Good, that he would do, he did not; &c. With his Flesh he served the Law of Sin: and though it was not Paul, that sinned, but Sin, that dwelt in him; and thou more then fearest, this Mystery is hidden from the poor Quakers.

Ans^r. But R. W. thou said'st now, It was not Paul, that sinned, but Sin, that dwelt in him: and thou said'st (pag. 96.) of another Great Mystery, How the Seeds of all Sin dwelt in the New-born: and yet, It was not Paul that sinned, thou say'st, for Paul saith, It is not I: but he speaketh of the Two *I's*, and the Two *ME's*; which thou say'st, the Seeds of all Sin is the [I], and in the ME, that serveth the Law of God. But Paul, Peter, and John were not always in that Condition, Peter of denying his Master, and Paul crying out of Sin, and the Law of Sin, and coming short of their Duty, thou callest: for Peter Exhorted to Perfection; and Paul said, he was made free, with the Law of the Spirit of Life in Christ Jesus (as I often said before): and he had fought a good Fight, and kept Faith; and there was a Crown laid up for him. And John said; As he is, so are we in this present World: and he was in the Kingdom: and Paul said, The Life that I now live, is by the Faith of the Son of God: and I live, yet not I, but Christ liveth in me, &c. Therefore, how did the *Mis-faithful Messengers of Christ* acknowledge, they came short of their Duty, &c. in the New Covenant to the End? did they fall like *Adam*, and *Eve*? and we have had full Experience of the Saints Tryals, Sufferings and Temptations both within and without.

And

And *G. F.* doth not say, That the *Servants of God* never *fail'd* in Word or in Thought: there is no such thing in *G. F.*'s Answer; and therefore thou mightst have spared those Words: but there is no Comparison to be made with the *Faithful Messengers of Christ* (*G. F.* saith) and your *Pretended Messengers*, that never heard his Voice; and so have no Commission from him. And I must tell thee *R. W.* and you *New-England-Priests*, that deny Christ the Light, with which he *Englighteneth every Man*, that cometh into the World, which is the Life in the Word, and callest it a *Fren-tick Light* and an *Idol*; thou and they deny Christ that bought you, Worse than *Peter*, that Deny the Light, which he Commandeth to believe in. And so you are Come Short of every Good Work, but not of the Evil, who would parallel your selves with the *Faithful Messengers of Christ*, and finding Fault with them, ye do not see your own selves: for the *Faithful* had Victory.

R. W. He bringeth *Thomas Hodges* (*G. F.* Fol. 372.) saying; [*The Scripture speaketh of God after the Manner of Men.*] *G. F.* p. 116. } Ans. [*"The Scripture speaketh of God after the Manner of the Spirit, and to the Spirit, whereby Men may receive him, and know him by the Spirit; which Natural Man cannot."*] *R. W.* replyeth, and beginneth with *Railing Language* (as he useth to do) and saith; Here he denyeth the Heavenly Mystery of God revealing himself to us after the Manner of Men, having Head, Eyes and Mouth, &c.

Ans. His Heavenly Mysteries God Revealeth by his Spirit, doth he not? doth not the Apostle say, The Mysteries and Things of God are Revealed by the Spirit? and *R. W.* can the Things and Heavenly Mysteries of God be Revealed, but by his Spirit to Men? And if God be likened to a Husband-man, a Shield, a Rock; &c. he is not these Outwardly: for when God Revealed himself to Abraham, and then he spoke those things to, he Revealed them to them by his Spirit, by which they understood them; and by the same Spirit he Revealeth them now.

R. W. Thou tell'st us of a Late Speech of one of the best Philosophers, and of the best Christians, that Old or New-England ever had, (viz.) Then shall we know, (to wit, in the Next Life, in Heaven, in the Heavenly State to come) how to answer that Great Question, What is God? but this Poor Wild-Asses-Colt *G. F.* he can resolve that Question &c. and so goeth on Scuffling.

Ans. The Apostle saith, He that cometh to God, must believe, that

that he is, and that he is a Rewarder of them that diligently seek him (Hebr. 11.): and did not the Saints know, what God is, while they were upon Earth? and must this be laugh'd at by you Philosophers? and is this the best Christian both of Old and New-England, that saith, *We must know, what God is, in the heavenly State to come?* and what, not in this Life? then how will they know him to be a Rewarder of them, that diligently seek him, if they do not know, what God is, in this Life? how can they know, how to Worship God in Spirit and in Truth, if they do not know him to be the Spirit, in this Life? and what must we Infer from R. W's. Words, his best Philosophers, and best Christians? That we must not know, what God is, in this Life? Then you may know, what the Devil is, and not, what God is, in this Life, and the Great Reason and Abilities he hath, as R. W. saith. And do not the Scriptures say, *God will dwell in the Saints, and walk in them?* (see Corinth.) and they were to glorify God in their Spirits and in their Bodies, which were God's? And is not he called a God of Abraham, Isaac and Jacob? and God said unto him, *Walk thou before me, and be thou perfect; for I am God Almighty, and All-sufficient:* and did not he know, what God is? and did not all the Saints know, what God is? that gave forth Scripture, while they were upon Earth? And did not John say, *We are of God,* (1 Joh. 4.)? and did not he know him, what he is? and John said, *God dwelled in him, and he in God* (Joh. 4, 15, 16.) and who-soever confesseth the Son of God, hath God, and he that dwelleth in Love, dwelleth in God, and God in him, (1 Joh. 4.) And G. F. doth know, That God is, and is the Rewarder of them, that diligently seek him: blessed be his Name for ever! And did not the Apostles and Prophets know this, while they were upon the Earth, before the Next Life and Heavenly State to come? else how could they declare it, if they did not know it, That God is; and is the Rewarder of all, that diligently seek him, whilst they were upon Earth? But R. W. thou art out of this Diligence, and in an Evil Work against God's People, that are diligently seeking him, that know, That God is, &c.

R. W. Thou speak'st of the Devil blowing out the Candle, and Torch and Sun of the holy Books and Records, &c. and then thou say'st; *Is it not the Devil's Trade, to play the subtle Hunter (as do also his Journey-men, who ly in wait to Catch men) and to trim his Pits and Gins, and Snares with*

{ p. 117.

Green Leaves, &c. viz. Fair Pretences of the Spirit, Immediate Spirit, Infallible Spirit, Teachings of the Spirit, the Manner of the Spirit, Speaking to the Spirit, and Christ within you, the Hope of Glory &c. and these are fair Leaves (thou say'st,) and sweet and heavenly green Boughs, on which the Old Serpent twineth, and from whence he uttereth even Scripture it self, and the names of God and Christ, and Spirit in a Frantick Purpose to Stab the holy Scriptures, and God and Christ and Spirit also.

Ans. R. W. Thou must apply this at home, and the New-England Priests and Professors. Can the Devil blow out the Torch and Sun of the holy Books and Records? what is this Sun, thou hast not manifest it; if he could, he would have blown it out afore now: but the Sun of Righteousness, or Substance of the Holy Records is too hot for him to blow out; for Christ will destroy and consume him with the breath of his Mouth, and the Brightness of his Coming. And the Devil and Antichrist may get the Form of Godliness, and the Sheeps-cloathing, and so from that to talk of Christ without; but neither the Devil, nor thou, nor Antichrist can endure to hear the Talk of the Spirit within, Christ within, and of his Infallible Spirit, and the Teaching of the Spirit, and the Manner of the Spirit's speaking to the Churches, and Christ in you, the Hope of Glory: was not this the Doctrine, the Apostles preached, He that hath an Ear, let him hear, what the Spirit saith to the Churches? and the Apostle was Minister of the Spirit. And what! dost thou Blasphemously call this Doctrine of the Apostles, a Trimming of the Devil and his Journey-men, its Gins and Snares? and the Serpent's Twining with these fair Leaves, green Boughs? And so, dost thou call the Apostle's Doctrine a Frantick purpose to stab the holy Scriptures, and God, and Christ and Spirit also? and is not this Blasphemy in thee? can the Devil catch God and Christ, and his Spirit, and stab them? what! is the Devil here greater, then God, Christ and his Spirit? O R. W. the Envy hath blinded thee! I must tell thee, Christ destroyeth the Devil and his Works: the Devil can not stab Christ, nor God, nor his Spirit; but he will cast him alive in the Lake of Fire: and the Lord will judge thee for thy Wicked Words here. And for all thy Wicked Words and Blasphemies we cannot deny, but must own the Apostle's Doctrine of the Spirit's Teaching (Really, without any pretence; and so G. F. meaneth, as he speaketh) and how the Ministers of the Spirit sow to the Spirit; and, Know ye not, that Christ is in you, Except ye be Reprobates: and Christ is in the Saints

Saints the *Hope of Glory*; whom the Apostle preached, that he might rule the peoples hearts by *Faith*: who doth rule now. And all thy *Railing Words* are little to us: We know, that the Devil doth rage against *Christ dwelling in his Saints*, and may persecute him in his Members; but he is risen far above the Devil at the *Right Hand of God*: and so, he is too high for the Devil and his *Journey-men* to stab him, as thou *Wickedly* say'st. And we charge *R. W.* and all his *New-England Priests*, to shew us, where it is written in *Scriptures*, that the living *God and his Son* can be stab'd? and to prove these *Horrid Blasphemies*, which we deny.

R. W. And thou say'st, *G. F.* knows that we do affirm, that no Reading or Hearing, no Meditation, no Afflictions, &c. can do a Soul any good, until God by the Power or Finger of his own self, or Spirit make the means Powerful and Effectual.

Ans^r. And *R. W.* dost not thou say (pag. 88.) that the Scripture was the Sword, and the Only Sword? and what *R. W.*! Reading, Meditating, Hearing will do the soul No Good, until God by his Power and Finger, and Spirit make the means Powerful and Effectual? and what a Contradiction is this, *R. W.*? for pag. 88. thou say'st, *The Scriptures are the Only Sword, by which Wicked men may kill and do hurt withal*: and now here, *It is of no Value without the Spirit*? and yet, *The Scriptures are the Ground and Author of Christ's and the Saints Faith*? and now thou hast overthrown thy own Assertions in thy Book withal. Then *R. W.* thou grantest the Immediate Means of this Power and Spirit of God, which thou hast been Fighting and Opposing all this while against us.

R. W. And thou tellest us of a Story or Proverb of a { p. 118.
Soul Teaching the Goddess of Wisdom.

Ans^r. And this thou applyest to us; but thou must apply it at home, with all thy *Mystical Filibines*, thou speakest of: and we can declare the Wisdom, which we have received from Christ and God our Teacher, and tell thee, *The Fear of God is the Beginning of it*.

R. W. And thou runnest over and over about the Immediate Teaching of the Spirit of God within, and art quarreling with the Immediate Spirit of God to *G. F.*'s Answer to *T. H.* And thou say'st again *R. W.* Their Spirit will tell us, That God and Christ &c. New Covenant, and Faith, and Holiness, &c. are all in Prison in every Man.

Ans. How often hast thou spoken this over and over in thy Book! which are thy own *Forged Lies*, and not my Words: as the Reader may see in my Book, there is no such thing in my Book or Writings; for they are Words I never heard afore. For Christ is ascended far above all the Heavens, and sitteth at the Right Hand of God: you cannot Imprison him, or his Father; though his Light ye may hate, and his Spirit ye may grieve and quench: but as I said before, it will Judge and Condemn you. And we do confess, The Spirit of Truth will lead us into all Truth, and to God and Christ, from which it cometh: though thou Scoffingly say'st, Round, in a Conjuring Circle; That Christ brings to Christ, &c. which yet thou confessest To be True: What! hast thou brought thy self into the Conjuring Circle? howbeit the Light, that cometh from Christ, doth give us the Knowledge of the Glory of God in the Face of Christ Jesus: and this is Scripture, the Apostles Doctrine.

R. W. saith; The Lord boasts of his Servant Job to the Devil, to be a Perfect Man (as the Quakers urge, Job 1.) but God School'd him for his Pride and Impatience, &c. by Elihu and his own Voice: and Job Confessed his Pride and Ignorance, and abhorred himself, and professed, he would prate no more; and abhorred himself as in Dust and Ashes. And G. F. in his Book abhors the Term of Dust and Ashes, &c. with a many more Railing Words.

Ans. That is False; for G. F. no where in his Book abhorreth Dust and Ashes, as the Reader may see. And R. W. what an Ill Garb hast thou put God's Words in here? I charge thee and the New-England Priests, That God and Elihu did School Job, or that God boasted: let us see Scripture for this. Doth Job mention the Word PRATING? thou canst not speak Scripture-Language, who art out of the Fear of God and Reverence of his Words: for if thou did'st, thou wouldst not Add so to them, and speak that, which they do not speak, to corrupt Peoples Minds. For the Lord saith, That there is none like Job in all the Earth; and Upright and a Perfect Man, one that feareth God, and escheweth Evil (Job. 2.): and it is said, In all this Job did not sin with his Lips: in all this Job did not charge God foolishly in his Sufferings, (Job 1, 22. 2, 10.) But thou say'st, God and Elihu School'd him for his Pride: but thou hast not shewed us Chapter and Verse for it; so they be thy own Words: Job saith no such thing of God,

God, *That he School'd him for his Pride and Impatience; though Job did Humble himself: and what he said, we own; and God to him.*

R. W. Thou say'st; If it please God to shew him (to wit, G. F.) and me truly, what Sin is, and what Justice is, and what an Infinite Price must pay for the least Evil Thought, &c. if it please God by any of these Means he useth, to imprint these and other such Heavenly Considerations upon our Souls! we shall then for all our Pretences cry out with Peter, Depart from me, for I am a Sinful Man — and with Job; — in Dust and Ashes. But I fear, G. F. is so taken up with with his Sitting with Christ in Heavenly Places, with Immediate Dictates of his supposed Holy Spirit, that God's Speaking thus to Poor Worms after the way of Men, and by these Outward Means stinks in his Nostrils; which if so, and so Irrecoverably, I desire, and desire all that love God and their own Salvations, to flee from him, as from Korah's Pride and his Plagues: for his Vial is pouring on him in Spiritual Judgments, and shall be pouring out on him in Spiritual and Corporal Torments to all Eternity.

Ans. How now R. W! Is R. W. got up in the Seat of God, like Muggleton? turn'd a Reeve and Muggletonian? doth not Christ tell thee, Thou must not Judge, lest thou be Judged? and, Thou must Pluck the Beam out of thy Own Eye, before thou pluck'st it out of thy Brothers? And hast thou forgot thy self, that thou werest Praying to God for G. F. thy self a few Lines afore, for To let thee and him see, what Sin is, and what Justice is, and what Infinite Price must pay for the least Evil Thought? and then presently after thou say'st, The Vial is pouring out on him in Spiritual Judgments, and shall be on him in Spiritual and Corporal Torments to all Eternity! How canst thou say, It shall be, and is; and yet art to be shewed to thee, What Sin is? and the Price to pay for the Evil Thought? what Confusion is this? And is not this thy Doting in Darkness with a Revengful, Malicious Spirit, that can't pass Sentence upon another, who dost not yet truly know, what Sin is, nor the Price? how shouldst thou, when thou hatest the Light of Christ, who dyed for Sin, and hath bought us with a Price? I know the Price; and am to Glorify God with Soul, Body and Spirit, which are his. It seemeth, thou dost not truly know, what Sin is; nor God's Justice, nor Infinite Price paid for Evil Thoughts and Natural Disposition on the Old Score (to wit, of Sins);

and

and those *Gracious Means* of Christ Jesus are not yet imprinted in thy Heart by the *Light* of Christ and his Spirit: and thou hast not cryed out with Peter, for thou hast not that Heavenly Consideration upon thy Soul, as he had, being out of his *Light* and Spirit. And how shouldst thou? since thou dost not truly see, what Sin is, nor the Price? thou hast not felt the *Blood* of Christ to Sprinkle the Conscience, as we and the Saints have done; nor the *Light* of Christ, to shew thee thy Sin, and Christ, from which it cometh, to save thee from thy Sin. Neither hast thou seen Job's Condition, Once have I spoken, yea Twice — and abhorred himself, &c. and if thou hadst, thou wouldst never have uttered so many Lies and Slanders, and False Judgments upon me and God's People; which toucheth us not. And as for thy *Spiritual Judgments*, *Plagues* and *Vial*, and *Spiritual* and *Corporal Torments* to all Eternity, it is Absolutely turned UPON THY OWN HEAD. This Sentence thou canst not Cast upon me, for it is from a *Presumptuous*, *Envious* and *Malicious Spirit* in thee: for, how shouldst thou pass such a Sentence, when thou dost not know truly, what Sin is, nor the Price, &c. on the Old Score, and hast No Voice nor Motion in thy Heart to listen to, of Heavenly Things? And therefore R. W. All will come upon thy self, and what Measure thou measurest to me, or another, it will come to thee again, and will press down and run over; thou wilt have it, Poor Man! and it toucheth not me. And as for *Korah's Pride*, thou mayst look at home: and if thou hadst minded Job's Words, Once I have spoken, and Speak no more, &c. thou hadst never given forth this *Lying*, *Slandorous Book* against me and God's People. And God speaking to Poor Worms after the Way of Men &c. by his Spirit, Men by his Spirit understand, hear and obey him: So, All the Means and Ways of God I do esteem, and they do not Stink in my Nostrils, as thou scornfully and scoffingly speakest; and against the Immediate Dictates of the Spirit, which thou callest, *Supposed Holy Spirit*, which Word SUPPOSED, we deny: for we own the Holy Ghost Really, and have the Comfort of the Holy Ghost, and Fellowship.

And thou Scoffingly sayst; I fear, G. F. is so taken up with his Sitting with Christ in Heavenly Places, with Immediate Dictates of his Supposed Holy Spirit, I fear his Case —. And thou, that Sittest not in the Heavenly Places in Christ Jesus, where dost thou Sit R. W. and ye New-England-Priests and Professors? where do

ye bring People to Sit? in Sin and Death, and Old Adam? The Apostle saith; *Even We, when we were Dead in Sins, hath He quickned us together with Christ, (by Grace ye are saved) and hath Raised us up together, and made us Sit together in the Heavenly Places in Christ Jesus: that in the Ages to Come, he might shew the Exceeding Riches of his Grace in his Kindness towards us through Jesus Christ (Ephes. 2.)* — And now *R. W. THESE AGES ARE COME*; and God hath quickned his People, which was Dead in Sins and Trespases: and hath Raised us up together, and made us Sit together in Heavenly Places in Christ Jesus. So these *Exceeding Riches and Kindness* is manifest to us in these Ages through Jesus Christ, that was Manifest to the Apostles, *GLORY TO GOD FOR EVER!* And thou, that Sittest not here in this Heavenly Place in Christ Jesus, art yet Dead in thy Sins, Un-quickned: and read thy Sitting, thy Life and Conversation, Ephes. 2, 2, 3. And neither *R. W.* nor ye *New-England-Priests* can Pluck us out of the Heavenly Places in Christ Jesus, where God hath Raised us up, by his Spirit above your Sin and Death; where thou and the *New-England-Priests* Sit, and Rail, and Scoff and Persecute them, that Sit in the Heavenly Places in Christ Jesus, the *AMEN*, who is the First and the Last, *GLORY TO GOD FOR EVER MORE* through Jesus Christ!

The 5th. Month,
1677.

G. F.
J. B.

Post-

POST-SCRIPT.

ANd R. W. thou and the People know'st, that thou brought'st G. F.'s Fol. 56. at the *Dispute at Newport*, to prove, That G. F. said, [*"The Blood of Christ was Corruptible, and that it was, like the Blood of another Man:"*] and from thence thou didst endeavour to prove, That our *Christ* was not the *True Christ*, and G. F. a *Blasphemer*. But when the Place was read in G. F.'s Book, it was found to be the *Priest's Sayings*, and not G. F.'s, to wit, *That the Blood of Christ was Corruptible, and so, like the Blood of another Man:* (for G. F.'s Answer to the *Priest* is; *That the Blood of Christ, which cleanseth from all Sin, is Incorruptible;* as the Reader may read Fol. 56.) And so R. W. seeing, it were the *Priest's Words*, and not G. F.'s, which he brought to Condemn G. F. and us with-al in the *Face of the Country*, and to prove, *That our Christ was not the True Christ*; he seeing, that it was prov'd to be the *Priest's Words*, out of G. F.'s Book, and not G. F.'s, he turn'd about to maintain the *Priest's Words*, to wit, *That Christ's Blood was Corruptible*, and asserted, as followeth. (Which was taken then in *Characters*; and we do not question, but that the *Sober-minded, Unprejudiced People* then there, may remember the Words) viz.

1. R. W. said; *I affirm, That the Blood of Christ, that he Shed, was Material, as another Man's, and was Corruptible.*

2. R. W. said; *I say, That the Blood* of Christ was Corruptible and Corrupted, (with many other Unfavoury*

** From hence he Words.)*

might as well Argue, That the Flesh of Christ being Material, was therefore Corruptible; which is contrary to the Apostle's Doctrine, (Aët. 2, 31.) Neither did his Flesh see Corruption.

John Stubs answered: ["Take heed Roger, what thou say'st. We do not deny, but " Blood came out of his Side; but yet we say, " That the Blood of Christ is Incorruptible: and " we say, That we were never Able to pay or " satisfy God; yet Christ leadeth his People by " his Spirit, and reconcileth them to his Father, &c.] — And we dare not for all the World to Assert that, which R. W. hath Affirmed here; to wit, That the Blood of Christ is Corruptible, and did Corrupt: for we know, that we are

Redeemed not with Corruptible Things, &c. but with the Pretious Blood

* Blood of Christ, as of a Lamb without Blemish and Spot (1 Pet. 1, 18, 19.)

3. R. W. affirmed, That Salvation was by a Man, that was Corruptible; I do not say, Corrupted. So far R. W.

* Yet in another place in his Book R. W. doth affirm, That he is Redeemed by the Blood of God (which Blood he saith, is Corruptible.)

J. B. Answered and said to this purpose: "I desire not to grate upon the Antient Man; but am sorry, that he should so overshoot himself, as he hath done, so far to deny Christ, and undervalue his Appearance both Inward and Outward, as to say, That Christ within was but a Fancy, and a false Christ (as he then affirmed) and, That Christ without was Corruptible, (contrary to the Apostle, who said; His Flesh saw no Corruption.) And also of his Appearance without: Who then also said, That his Blood was Corruptible and Corrupted: as I believe, many of the people, that was there, may yet remember. I shewed then, how that he had brought upon himself that Charge, and proved himself Guilty of that, for which he endeavoured to Condemn us. And I spoke at that time of our Owning of the true Lord Jesus Christ in his Appearing in that Body, and of his Suffering and Resurrection, according to the Scriptures: And also of his Spiritual Appearing in his Saints after his Ascension, according to the Promise of Christ and the Testimony of his Apostles: as I then brought many Testimonies out of Scriptures, to maintain and prove the same. And so signified fully to the people of our true Owning of Christ; and there bore Testimony against his dangerous Words, that he had then uttered before them in speaking (contrary to what is written) of Christ's being Corruptible, and his Blood: and was (as I then signified) truly sorry, that he should so sin against God and Christ, and wrong his own Soul.

(1.) And now, how could W. E. do any otherwise, but Charge R. W. with Blasphemy against Christ, his Body and Blood? For he affirms, that the Light of Christ is an Idol, a Fancy, a Frantick Light; and Christ within, an Imaginary Christ: as ye may see in many places of his Book.

(2) He affirms, That Salvation was by a Man, that was Corruptible, and that his Blood was Corruptible and Corrupted.

Now we do Charge R. W. and all the New-England Priests,
D d d (together

(together with those Baptists, that took his part against us at Rhode-Island and Providence at the Dispute) to make those his Assertions good by Scripture, if they can (which we do affirm, are Blasphemies) and show us Chapters and Verses, which he saith, is the Rule and Touchstone; and so, let his Horrible Blasphemies be Touched and Tried with Scripture. For David saith, (Psalm 16.) My Heart is glad, and my Glory rejoiceth; my Flesh also rests in Hope: for thou wilt not leave my Soul in Hell; neither wilt thou suffer thy HOLY ONE to see Corruption. And again the Apostle saith (who spoke of the Resurrection of Christ) That his Soul was not left in Hell; neither [Mark] his FLESH did see Corruption, (Acts 2, 27, 31.) And (Acts 13, 34.) Thou shalt not suffer thy Holy One to see Corruption. David saw Corruption; but he, whom God raised again (to wit, Christ) saw [Mark] NO CORRUPTION. Now, if R. W. and the New-England-Priests be Redeemed by a Corruptible Man, and a Corruptible Blood, that did Corrupt, this is contrary to what the Apostle saith, His Flesh saw no Corruption: and, They were not Redeemed with Corruptible things, but with the Precious Blood of Christ. So, it is clearly proved, that Christ's Flesh and Blood is not Corruptible, but Incorruptible: And therefore R. W.'s Corruptible Man (and Corruptible Blood, that did Corrupt (by which he pretends, he is Saved)) is a false Christ, and not the Christ the Apostles preached, the true Lord Jesus; whose Flesh and Blood did not Corrupt. And if the Flesh and Blood of Christ as (R. W. affirmeth) be Corruptible; then how is he in Heaven with Corruptible Flesh and Blood, when the Apostle saith, Corruption doth not inherit In- corruption? (1 Cor. 15, 50.)

Christ sanctifieth the people with his own Blood, (Heb. 13:) and (1 Pet. 1, 2.) the Saints were sprinkled with the Blood of Jesus: and (1 Job. 1.) that Blood of Jesus Christ cleanseth from all Sins: and (Revel. 1.) He hath washed us from our Sins: and, Christ hath Redeemed us to God by his Blood (Rev. 5, 9:) and the Saints Garments were made white in the Blood of the Lamb (Rev. 7:) and the Saints Overcame by the Blood of the Lamb, (Rev. 12, 11:) and Christ saith, Who eateth my Flesh, and drinketh my Blood, &c. and, My Blood is Drink indeed. Now, was it Corruptible Blood, or Corruptible Flesh, that the Saints did Eat? and Corruptible blood, which cleanseth from all Sins, and made the Saints Garments White, by which they Overcame? O Horrid Darknes!

For

For will not *corruptible Stain*, and not fetch out the *Stain*? And the Saints were to have *Faith* in *Christ's Blood* (*Rom. 25 :*) The Saints are made *Nigh* to *God* by the *Blood of Christ*: the *Flock of God*, which *Christ* hath purchased with his own *Blood* (*Act. 20, 28.*)

NOW, if this be the *New-England-Priests Principle, Profession* and *Judgment*, that they be *Redeemed* by a *corruptible Man*, and the *Blood of Christ Jesus* was *Corruptible* and *Corrupted*; then they, that have tolerated *R. W.'s* his *Blasphemous book* to be printed (that held forth those *Abominable things* in his *Dispute* before a great *Assembly* of people at *Newport* in *Rhode-Island*) how can we say otherwise, but they are *Blasphemers*, and own not the true *Lord Christ Jesus*, whose *Flesh* saw no *corruption*; neither was his *Blood corruptible*. And therefore we do *Conclude* with the *Apostle*, that *R. W.* and they that held forth this *Doctrine* with him, are such, as have *Trodden under Foot* the *Son of God*, and counted the *Blood of the New Covenant*, wherewith they were *sanctified*, an *Unholy Thing*: and have done *Despise* unto the *Spirit of Grace*; and have *Crucified* to themselves the *Son of God a-fresh*, and put him to open *Shame*.

NOW see, if this *Man R. W.* that hath spoken those *Blasphemous Words* against *Christ Jesus*, his *body*, and *Blood*, and *Spirit* and *Light*, is fit to take the *Name of Christ* in his *Mouth*? And yet this *Man*, he brought this *Saying* of the *Priest* to be *G. F.'s* to prove, *That our Christ was not the true Christ*: Which words proving to be the *Priest's*, and not *G. F.'s*, he (*R. W.*) stood by them, and maintained them against us. And so by his own *Argument* and *Judgement* by the same *Rule* and *Words*, that he would have disproved ours, he hath prov'd *His own Christ not to be the True Christ*. But should we (the *People of God* in *Scorn* called *Quakers*) have come, and preach'd in *New-England* and told you, that you were *Saved* by a *Man*, that was *Corruptible*, and that *Christ's Blood* was *Corruptible* and *Corrupted*, and that you were *Washt* and *Cleansed* by such a *Blood*; then ye might have said, *What a Hellish Doctrine* is this indeed! Which we abhor, and such *Doctrines*, as *R. W.* hath preach'd to us in the *Dispute*. And our *Desires* are, that the *Lord God of Heaven* may deliver all people from such *Doctrines*! Of all the *Doctrines*, that ever we read, we never heard the like.

And this is *New-England's Orator*, that so doth *Flatter* the *King*: But let the *King* but read his former *Books*; and his

Book of the *Bloody Tenant* (in 1652.) and there he may see, *R. W.* was in another Mind, when he flattered the *Parliament*, and justified their *High Court of Justice* against the Opposers. And yet he pleadeth for *Liberty of Conscience*, and against *Persecution*: But *R. W.* is fallen from that *Plea*, who now desireth the *Magistrates* to persecute us, and punish us, &c. and it must not be called *Persecution* neither (as in his pag. 200.) And many things we could bring out of his former Books, which would render him very *Uncertain*; but we shall forbear at present, and leave him to the Lord: for his Books declare themselves, what he said then, and what he saith now.

But the Reader may see, how *R. W.* hath invented and *Forged* many Words against us, the People of God in Scorn called *Quakers*, which we never spake nor wrote; so that they are none of ours, but his own. And of those his own invented, blasphemous Words he hath made an *Image*, and set it up; and hath proclaimed an *Herault* against it and us: but is fallen upon him self. And so the *Light of Christ* he calleth *Fancy* and a *Dunghil*, a *Feigned, Whimsical Light*, a *Frantick Light* and an *Idol*: and he hath affirmed, that the *Man Christ* is *Corruptible*, and his *Blood* is *Corruptible* and *Corrupted*. And this is like the Priest's Saying, (which *R. W.* hath printed in his Book p. 57.) because we say, *Christ is in his People*) viz. *Can any Man contain Christ a Man of four Foot long?* Might not the Bad and Ignorant people (like him) have said so to *Paul*, when he told them, *Know ye not, that Christ is in you, except ye be Reprobates?* So thou art Ignorant of *Christ* and his *Spirit*, how he dwelleth in his people; and art far degenerated from the Apostle's Doctrine, else *R. W.* would never have brought this against us, as to say; *We did not own the true Lord Jesus, because that a Man cannot contain a Man of four Foot long in him, therefore Christ doth not dwell in the Hearts of his Saints by Faith.* But this is a gross Ignorance and Error from the Apostle's Doctrine: For we never asserted, *That a Man should contain a Man of four Foot long*; this is the Priest's Doctrine, and not ours, who are the People of God.

And have not the *New-England-Men*, Priests and Professors *Burn'd Scriptures* (yea, many very good Scriptures) when they *Burn'd* our Books, which were full of Scriptures? and how could they

they *Burn* them without *Burning Scriptures*? Yet we cannot but believe, (we have so much Charity) that all the people, nay, all the *Professors* in *New-England*, are not of the same wicked Judgment with *R. W.* and the rest of the *New-England*-priests and professors, whose *Hands have been deep in the BLOOD of our Brethren*. So our Design is, all that are Simple and Tender-Hearted, and have a Love to the true Lord *Jesus Christ*, (whose *Flesh saw no Corruption*, and doth *Redeem* with his *Precious Blood*, and not with *Corruptible things*) that they may *Repent*, and turn to the Lord *Jesus Christ*, who saith; *Learn of me: who is the Way, the Truth and the Life; and No Man cometh to the Father, but by him.* And God saith, *This is my Well-Beloved Son, Hear ye him: And so we say; Hear him by his Light, Grace and Truth*, and do not hate his *Light*, nor turn his *Grace* into Wantonness, nor quench his *Spirit*; least the *Light* be your *Condemnation*. For we declare unto you; God will pour out his *Fury* upon all the *Families* upon *Earth*, that call not upon his *Name*. And God saith; *In the last Days*, (which are the *Days* of his *New Covenant*) he will pour out of his *Spirit* upon all *Flesh*: That so with his *Spirit* they may call upon his *Name*, from whom they have both *Help* and *Strength* through *Jesus Christ*; who is the *Beginning* and *Ending*, the *First* and the *Last*, who is manifest in his *People* by his *Light, Grace, Power and Spirit*, through whom they can Sing *HALLELUJAH*, and *PRAISE THE LORD!*

And —

R. W. saith (*Append. p. 76.*) *I observe, the Instrumental and Purchasing Cause or Price is said to be his Blood, which argues the Infinite Value of his Sufferings; in which Respect only it is called the Blood of God. I know the Light Esteem, that some of these Foxians have of the Blood of the Lord Jesus, saying, That wicked Men, the Soldiers shed it; that it was spilt upon the Ground: and there was no difference between that Blood, and the Blood of another Saint.*

Ans. R. W. We desire thee to observe (if it be us, whom thou meanest in thy scornful Word *Foxians*). how thou chargest upon us a *Light Esteem* of the *Blood of the Lord Jesus*, in saying, *That wicked Men shed it; and that it was spilt upon the Ground:*
and

and that there was no difference between that Blood, and the Blood of another Saint. Which Charge we do believe is false, like the rest of thy Charges; and the Matter we do disown from ever entering into our Thoughts to think, much less to speak of his Precious Blood (by which we have been Redeemed) That there was no difference between that Blood, and the Blood of another Saint: For none are Saints, but such as are Redeemed by it, and have Faith in it, and therefore is above the Blood of all Saints.

But Roger, recollect thy Thoughts, and call to mind thy own Sayings at Newport (if thy Memory be so good, as thou in thy Book seemest to hold forth, in writing things from thy Memory; for thou say'st, *None writ for thee.*) And when thou hast reviewed thy lines (in page 76. of the *Append.*) and called thy Words at Newport into Remembrance; and then see, if this saying be not fulfilled upon thee, *The Wise are taken in their own Craft.* In thy Book thou say'st, It is called the Blood of God; though at Newport thou said'st, It was Material Blood, as another Man's, and was Corruptible and Corrupted: and further said'st, Thou did'st not know, but that the Fowls, or some other Creatures might eat it up. —

How now, Roger! Art not thou now fallen into the Pit, thou digged'st for others? As thou did'st at Newport, when thou charged'st the like thing upon G. F. and thought'st thereby to prove our Christ not to be the true Christ; which upon Trial did prove to be the Sayings of the Priest: And when thou found'st it to be his Sayings, and G. F.'s to the Contrary; than that which thou had'st Condemned in G. F. (and for which thou did'st condemn us, and the true Lord Jesus Christ, in whom we believe) thou justified'st in him, and then asserted'st further, as is before signified.

What Credit is to be given to such an one, that will Condemn a thing, because such a Man or people holds it; and again will Justify the very same thing, because an other in Opposition holds it? Is not this the Case in this very Point, as it is in very many things in thy Book? As may be seen by all that read it, how thou Judgest, Condemnest and Opposest the very Doctrine of Christ and his Apostles, because held forth by us; wherein thou shewest rather Malice; than so good as a blind Zeal.

And

And further we may tell thee, That thy *Memory* hath either greatly failed thee, or thy *Malice* hath transported thee far beyond the Government of it in thy *Narrative*, in not Dealing faithfully in thy *Relation*: For which (with many others of thy false Charges: the Lord will *Judge* thee! For in this one particular thou may'st see, how thou hast condemned thy self in the thing thou hast allowed: And so in *Judging* another *Condemnest* thy self, being guilty of the same, for which thou hast condemned others, which were Clear Men.

G. F.

J. B.

A

A CATALOGUE

O F

*R. W.'s Envious, Malitious, Scornful
RAILING STUFF*, false Accusations
and *BLASPHEMIES*, which he *Foully and Un-
Christian-like* hath scattered and dispersed throughout his Book,
and calls it *Scripture-Language*, as followeth.

A Lantskip of a Battle, Popish and Arminian Opposites (the Quakers) their Smoke out of the deep Pit. Pope and Quakers, their Enthusiasms and Impostures, and their Cheatings, the Oracles of Hell in their Mouths. If the Most-High please, Old and New-England may flourish, when the Pope and Mahomet, Rome and Constantinople are in their Ashes. [Epistle to the King.]

Peter telleth us, Satan's End is to fill his Hellish Paunch with Souls. ["Is this thy Scripture - Language thou pretendest to use? and art thou an Orator at the Throne of Grace with this Language?"] W. E. a bundle of Ignorance and Boisterousness, Samuel's Mantle, Insolent, bewitched, filthy Dreamers, the Whore. The Holy Spirit of God, that speaks and acts in you, is Samuel's Mantle: Spiritual Pride is the Root and Branch of your whole Religion: The King Eternal, who did cast out proud Angels out of his Palace, will hardly open his Gates to proud and scornful Dust and Ashes. [Epistle to the Quakers.]

The Devil by the Claws of this Wily Fox hath tore at the Heart of the Son of God. Foxians Fancy is but a Feather to Pope and Mahomet, whom some of you may live to see flung into the Lake, that burns with Fire and Brimstone. [Epistle to Baxter.]

Cheated Souls, Anti-Christian, blasphemous, scornful, p. 1. A new-Upstart Image: the Spirit of God so horribly torn in pieces by this foul Spirit of the Quakers, bewitching many with Sorcery, p. 2. Their Deceitfulness, Foxians Juncto, His Holiness, p. 4. A Leger

Leger de-main-Trick: proud and Insolent, poor, bald and biting with infectious Teeth. A subtle Trick of the subtle Fox. J. T. first gave Fire, [Which seemeth, fired R. W's Combustions, that maketh him to rage so in his bitter Language.] p. 5. My Antient, Loving Friend J. T. [and p. 15. he calleth J. T. a White Devil.] Quakers Spirit a Ditch or Gulf of proud and self-conceited Children of pride; loose, fading, profane Atheists, (the wild and foolish Notions of the Devil's Whisperings under a Cloak) the Fuel for the Quakers Fire of Hell, p. 6. Brutish Simplicity, p. 7. That Whorish and Monstrous, unnatural and brutish Impudency of yours, p. 9.

*Their Dogged Barkings. A Black Familiar that haunts the Quakers, may by some Immediate Revelation employ some Malitious Soul to Murder me: that foul and slanderous Spirit (J. T.) blasphemous, p. 22. A dumb Spirit, p. 23. Their grievous Insulting, p. 24. A Braggadocia, their vapor and gusts grievous: Satan cheats them. His Most Holy Name *trodden in the Dirt by Satan clothed } * Blasphemy with Samuel's Mantle: pride deceives them; p. 25. Baalites, p. 26. That strange and uncouth possessing of them of quaking and shaking comes upon them from the Spirit and Power of Satan. They are but a New-Uptart Faction, the Offspring of the Grindletonians and the Nicolaitans Poison, of those Libertines raised up by Satan from the Ruins and Rubbish of the Old Manicheans and Gnosticks, and other Swarming Blind Guides. p. 27. It is the Old proud Spirit in so many foul Lies, a deceived and deceiving foul Spirit; lying, their lying Quakings, lying preaching, lying and abominable. Their ugly Child Rantism rose from their Bowels: the Ranters are the Quakers Daughter: Adamites, Their Quakings and Shakings: the quaking and shaking Motions of the Quakers, p. 28. The Horrid Shaking of the Quakers, their horrid and monstrous Motions; their notorious, strange, horrid Motions proceed from Satan to delude and cheat. The Quakers affrighting, shaking Chairs and Stools, and strange, Counterfeit Motions of Satan his Servants: the furious Motions of the Baal-priests and of the Possessed. Their Angry Gusts, p. 29. The Devil an Ape of Counterfeit Quaking, a Bastard Quaking, p. 30.*

Ridiculous, palpable and gross, prodigious and monstrous, evil Spirit of the Quakers, p. 13. Pope and Quakers one, Pope and Quakers, the Pope and Quakers, Pope and Quakers. Quakers

Monstrous Ruffians-God, p. 32. *The most-fierce Rage of the Devil; a profane, bloody Wretch in Ireland, who found a Bible, and with Indignation, the same, which I believe, is in most Papists and Quakers, &c.* p. 33. *Who so Notoriously conspire against Christ in their dark and subtle Hellish Contrivings and Imaginations, so upbraiding, craftiest Foxes in their proud Surmises*, p. 34. *G. F's, prodigious Folly and Impiety* [in asserting, *The Light lets them see the Scriptures, &c.*] *so Cunning and Cheating, Dens of Thieves, painted Tombs full of Dead mens Bones and Rottenness*, p. 35 *This subtle Fox, their horrible and Simple profaning and wresting—that willingly blind, profane, tumultuous Spirit, subtle and impudent Foxes and Jesuits, like dying, drowning men ridiculous and uncivil*, p. 36. *The Debate, &c.* *I knew, they had as much mind to this work (no not any guilty Soul) as Bears to be tied to a stake to be baited* [And yet they came to look after him, as he saith p. 23. viz: *They (J. S. J. B. &c.) came to my house 6 or 7 together, to tell me, that they accepted of my Offer, and had appointed a Day for it, &c.* But of the 2d. Day's Dispute R. W. faith of himself (p. 42.) viz: *I heartily wished, that I might rather have kept my Bed, then have gone forth to a whole Day's fresh Dispute with such (reputed) Able and Noted Champions—And where was the Bear then to be Tied to the Stake to be baited?*] *Foolish, clamorous, W. E. but a Flash of Wit, a Face of Brass and a Tongue set on Fire from Hell of lies and Fury*, p. 37. *The Popish and Arminian, and Qs. cursed Nature: I told them, they were a Sect to be exploded and abhorred of all Mankind; beneath the Savage and Barbarous Men in the World, so notorious of Impudence, so foul*, p. 38. *Brutish, savage Bruiis and Unnatural: the Voice of Satan*, p. 40.

Their Satan's Immediate Inspirations, false Christs and false Prophets, and Herod and Pontius Pilate, and Christ's Enemies of all sorts, Jews and Gentiles do cloud his Face and Glory; yet will, break forth against the Hellish Principles of both Papists and Quakers, p. 41. *My Resolution was to march on against Men and Devils, that bent their Tongues as Bows for Lies*, p. 42. *All the Revelings, Vaporings and Insultings of the Confused Quakers fighting for their Idols and Images against me, bruinishly*, p. 43. *Qs. Jews, Turks and Papists one: the Qs. false Christs and false Prophets, like Mountebanks false and Counterfeit, Traitors and Rebels against the King Eternal and Murthurers of him; with Satan's Power*

Power and Policy passing up and down to deceive, having set up a false Christ, a false King and Usurper, a Wooden Image, the Image, blasphemously, Barks all night long, p. 44. The Qs. Christ but half a Christ, an Image, Picture or Fancy of a Christ, an Imagination, an Image, a Notion and meer Fancy: they are as the Papists, Pope and Jesuits, Anti-Christians. The Oracles of Apollo and Echoes of the Jesuits, the Quakers, miserably bewildred Souls, and most fairly equivocase, fairly up to the ears in Bog's and Swamps, p. 45. Qs. pretences as the Papists. The Qs. painted Christ, painted and imaginary, they are but painted and imaginary, subtle Foxians, you will see the Cheat, Equivocation and the Mystery of Iniquity in it, p. 46. The Qs. and Papists one, Papists and Qs. destroy Christ, are up ridiculously and odiously with the Papists, p. 47. Their Christ within Irrational Non-sense and Jesuitical Equivocation, willingly ignorant and meer simple barkings of Dogs and Foxes, like a Gall'd Horse's Winching, obstinate, heretical, willing Ignorance, a Non-sensical Spirit, p. 48. Unsavory and rotten, impertinent and silly, G.F. fallaciously, most un-Christially and impiously, &c. The Quakers Conjuring with Christ's Body, Hocas Pocas Conjurers, Christ's Enemies with the Manicheans, Qs. and Papists, a Fire from Hell: what forward brutish spirits, p. 49. These Jugglers, horrible Hypocrisy, with notorious juggling and Jesuitical Impudence, like the Cuckoe in one silly Note, proud Simpletons and bold Bayards, fancie, p. 50.

The filthy Ranters the Daughter of these: their New, Whimsical Christ, their Dagon, an horrible, Monstrous Idol, p. 51. These Protestant-Jesuits and Judasites (the Qs.) Betrayers of the Son of God, Anti Christian Wolves and Foxes, who quake: And these deluded and deluding Souls in their dark Prisons of willing blindness, and Hellish Chains of Pride and Hardness of Heart, dream of Robes. This Suttle Traitor stabs at the Heart of Jesus with his virulent and Venemous Mind and Pen, stabbing, damning all. The Papists and Qs. p. 52. He vapours, and in Pride and Madnes rageth, this Audacious Quack salver, p. 53. In his holes and burrows, a most-greedy, addacious Fox and Wolf: the Quakers Christ but a Whimsical Christ, a most-Frantick and Whimsical, gross and blackish Fancy, a Whimsical Christ, a Babilonian Fancy. This Viperous Tongue, what a Hight of Devilish Pride going before Destruction and Condemnation! This proud, swelling Bladder pufft up with a Tympany of Wind and Vanity, What a huge, swelling Shew, What a breadth of Confident Boldness and brutish Impu-

dency! a gross, Frantick Papist. The Papists and the Quakers One, proud and self-conceited, cast down into the Dungeon of black and Hellish Ignorance, ["Are these Gracious or Savory Words? Do these or can these Distill Grace to the Hearers? Will the New-England-Preachers own him as an Orator for them?"] "Though their Deeds have exceed'd his in Cruelty, it's evident, they cannot exceed in Unsavory and Unwholesom Words."] p. 54. This foolish, ——— notoriously dissemble, Hole and burrow, they scorn, hate and fly from [Christ] as the Devils did. This Bruir through Satan's Policy and the proud simplicity of these simple Foxes, Holes and Burrows, just like the Jesuits, whose Consens (if not Brethren of one Belly of Hell they are) p. 55. Mystical Illusions, the Temper of a false and thievish Spirit. The Quakers and Apollo's Oracles, their most-subtle and Jesuitical Equivocation, Equivocating Jesuits, p. 56. Wonderful Jugglers, notoriously Juggle and Equivoque, setting up an Image, Picture and Imaginary Christ, p. 57. Traitors and Rebels against the true Christ. A silyby, Dun-hil-Righteousness. These subtle Foxes, as ever Absolom, Achitophel, Shimei and Sheba rose up in Conspiracy and Rebellion; as Judas, Alexander the Copper-smith, Hymeneus and Julian the Apostate, so under the Cloak and Colour ——— these Rebellious Traitors bear Arms against the Mediator ——— and all are Reprobates and Devils, that bow not down to this painted, devouring Monster. Poor Lobsters catch Foxes ——— in their own Craftiness, p. 58. The Wonderful Blindness and Hardness, Thunder, Fire and stinking Brimstone from the Fox. A carved Image. So blinded and hardened, Ignorant and simple, in an Horrible Equivocation, these Traiterous Jesuits or Judasites, p. 59. A Chymical and Diabolical Christ & Fancy within begot by the Devil on a proud and Lazie Ignorance. Proud Despisers. ——— Hypocrisy and Deceit, cheating, Gross and Abominable, Brutishly cry out, p. 60.

Disimulation, Papists and Quakers one, p. 61. A sudden, violent, tumultuous, disorderly Spirit, Papists and Quakers must fall for ever, p. 62. Vainly extolling their Idol Light, that Pragmatical, Insulting Soul W. E. p. 63. Papists and Quakers Anti-Christians, Blasphemers, Notoriously guilty of High Treason against the King of Kings, the Lord Jesus; yea, as far as in them lieth, they rob him of his Crown, and Life and all, Notions and Fancies, p. 65. Lying pretenders, p. 66. W. E. commonly their proud Mouth, p. 67. Deceiving and deceived, believing and telling Lies, horrible and blasphemous

mous Lies, and suck in and pour out the poison of Dragons, the Great Red Dragon, the Father of Lies, p. 68. Their Insulting and Domineering, feigned Christ and Light within, p. 69. Like Sodom, Greedy Wolves, devouring Foxes and Wolves, their Soul-bloody Jaws. Wolves and Foxes, feigned, blind Leaders, p. 70.

From their Jaws of Prey, Corrupt and Rotten profession, p. 71. High, proud Pharisees, most gross, p. 75. Wicked, lying, Murderous, Satan, false Christs, false Prophets, Spirits of Devils, p. 77. Traps of Eternal Howling: gross and impudent, p. 78. Simple and profane, abominable and horrible, sottish, ignorant and blind Deceivers; senseless, absurd, frantick Bedlam-Talk, p. 79. Walking Spirits, p. 80.

Foolish, filthy Dreamers, horrible Apostates, notorious, notorious, false, lying Prophets, Seducers, Deceivers; a false, lying and Devilish Motion, p. 81. Led as Beasts by Satan: Dreams, Hellish Fancies, p. 82. Pope, Purgatory, Quakers frantick Dreams, Fancies, Hellish Darkness, p. 83. To hearken to, to turn to, to listen to any Voice or Motion within in matters of Supernatural Light in Heavenly things, is to go for Counsel to a Cheating Thief or Rogue, to a Cheating Mountebank, the arrantest Juggler and Cheater in the World. The Quakers Spirit and a deceitful Heart are one: their Holy Spirit is no other but Satan himself. The Spirit, by which the Quakers are acted, is but the Spirit of Satan; the arrantest Juggler and Cheater in the World: this Juggler out-juggles the jugglers, he catches the craftiest Foxes, that catch so many others, is the great Cheater, who cheats all Cheaters, p. 84. Bold, Babilonical, Notorious a Cloak, Irrational, unruly Spirit, senseless, Frantick: the Devilish Inquisitors, Monks and Friars exceed them not in spattering out Diablo; possess by a blasphemous, reviling, foul Spirit, p. 85. Notorious Cursing, wicked, rotten, foul-mouth'd Spirit, their Impudency stinks up to Heaven: unnatural, dumb Spirits, dumb Meetings, dumb soul, dumb Spirits, which the Lord Jesus will cast out and tumble down to Hell, from whence they came. Their Monstrous, notorious, monstrous, p. 86. False jugglers, gall'd Horse, false and juggling Spirits escaping in a mist by dark Lanthorns, running into Thickets and Burrows, notoriously wresting, uncouth, barbarous, false, lying, murderous Spirit, to be cast into the Lake, that burns with Fire and Brimstone. Their Cuckoe's Note, and Fools-bolt shot; cursing no less than Reeve and Muggleton, and boast, p. 87. Jews, Papists and Quakers rotten, absurd, monstrous,

strous, p. 88. *Theft Abominations*, a Negro slave or Laquay; Jews, Papists and Quakers horrible *sighting*, *dissembling*, *subtle Trick*, *Equivocation*, Jews, Papists, Common Protestants, Quakers, p. 89. *New trick*, to the burrow, *revilings*, *cursings*, *abominations*, p. 90.

Craking, p. 91. *Bastard-Children and Wolves*, swelling, empty Words, as in Jude. G. F. vapours, their Spirit, Light, Christ but Hellish Darkness, the Spirit of Satan and a false, lying Christ: blasphemous prayers, blasphemous fancies, fancy within. The Devil the great Thief with the Pharisees, Jesuits and Quakers.—The Spirit, breath or wind of the Devil in the lips of Atheists, Jews, Papists, Quakers, Ranters, puffs and blows, p. 92. Devil and his Messengers, p. 93. Barbarous, dark Spirit, Papists and Quakers, lying spirit, cries out fiercely: thick fogs of Hellish Ignorance, impudent, horrible; Papist, Atheist, Quaker proud, presumptuous, impudent, p. 94. Miserably, and after the Devil's Method they make use of Scripture as a Sword to run through the heart and bowels of the Scripture, and the Saints, and Christ and God himself. Counterfeit Christ, Lies and lying Spirits, Jews, Pharisees, Papists, Quakers, Papists and Quakers, Papists and Quakers *sting* Dirt, Papists and Quakers, p. 95. What Simpletons, Notorious Covenant-breakers, damnable, wretched Juggler subtly confounds, p. 96. Juggler, Imaginary Christ within, subtle, wicked, silly, impious, blockish, blasphemous, Bedlam, Frantick, wicked, Anti-Christlian, p. 97. Their Idol, a Fore-head of Brags and Adamant: Satan's Followers, a simple Image, a meer Babie and Child's Puppet of their Immediate Word of Prophecy. Madness, cursed Opinions, horrible, bloody, p. 98. Devilish Lights and Spirits, the workings of Satan by Spirits and Inspirations, immediate Whisperings. The Devil and the Quakers lying spirit, the Old Fox and Serpent, Counterfeit, picture, Devil's Cheat, horrible Wickedness, Devil their lying Father, Lie, poison, ugly spider, Madness in this blind Dreamer, p. 99. Subtle Foxes, whisperings, peepings, vapourings, pratings, Children of howling Darkness, Horror and Amazement, Fantastick, Filthy Jesuitical, Diabolical, dark Souls called Quakers. The Devil, Papist or Quaker: Papists, Jews, Quakers venomous, poisonous, p. 100.

Simple Sophister, Fox in his burrough, this subtle Fox and all other of Satan's Foxes must be catch'd and destroyed: his holes, poor, childish souls, Devil a Fox. A Devil of drunkenness, of swearing

ing, stealing, runs away from the Sermons of the Quakers, as a Naugbry Devil, sometimes as the Chiding and Conjuring of a good Witch. Pride, Hypocrisy, p. 101. Conceit, superstitious Inventions, ridiculous, notorious, brutish, notorious Lies, lame, childish; Aged, doting Womens-Talk, idle Repetitions, brutish, impious, horrible Sophistry, Deceivers, p. 102. Mad Fancies of Christ, Cloak and Cover, Jugglers, Abomination, Whispering within, Fox in his burrow, p. 103. The Devil's, the old Fox his Devilish surlery to make the cloak of the Spirit to sling themselves down from the Pinnacle of the Temple, and this will be the Break-neck of the Quakers (without Repentance) every Soul of them. Hypocrisies, false Spirits, false prophets, counterfeit Coin. The Devil himself, as black a Fiend, Samuel's Mantle; Judas the Traitors Kiss, depths of Hypocrisy, p. 104. Lies in Hypocrisy, wicked, Devilish Soul-deceivers, Judas, Sechemites, Idolaters. [R. W. saith further: I told them (viz. J. S. W. E. J. B.) my Charity bid me hope, that the Quakers and themselves present were (not of the first, but) of the second Sort [to wit] Soul-deceivers, blind Guides, blind Followers, given up to believe Lies — false Christs and Spirits — and to do many things against Jesus of Nazareth, and (as Christ foretold them) they shall think to do God Service to Kill himself in killing his Servants; —

R. W.'s Charity (as he calls it) to the Quakers.

and that their Principles and Professions were full of Lies and Contradictions, and of Hypocrisies and Dissimulations: [and then he saith] I wondered, that my Opposites and Auditors bare all this Load so silently! — Now, if this be Charity, let the Sober Judge!] more notorious Equivocators, p. 105. Their Hypocrisies and Dissimulations more and more prodigiously & horrible. Juggling of the Quakers, jugglings, dissimulations, monstrous dissimulations, p. 106. Pharisees, He-Apostles, She-Apostles, boast, pervert and poison Souls. Deceitfully, deceitful, deceitful, exalting the Spirit in the Philistian and Egyptian Sorcerers, their persecuting principles, p. 107. Dark, Zealous Persecutors (the Quakers) peremptory Doom, p. 108. Monstrous Pride, Pope and Quakers. Some of them say, they are not only perfect as God in Holiness, but also in power *Omnipotent, Omnipresent, Omniscient. — Contradiction, lie. The old Romans with their lesser Gods, and the Papists and Quakers all one, foolish and blasphemous Souls

*R. W.'s Words rid Lies.

p. 109. Silly Talk, boast, fallacious, blockish, blasphemous Fallacy, contradiction, fallacious, juggling Souls, p. 110.

—— with a Fox-tail, equivocating: an Adulterous Wretch: this Whorish Brood of Foxians, Fire-brands, Arrows and Death? Horrid delusions, juggling deceivers, jugglings and Dreams, Hocas-Pocas, juggling. Horrible, Egyptian, Caning Language. —— How the Devil calls Christ Beelzebub: the Treacherous Revolters and Apostates from thee! They call thy self and thy Saints Revolters and Apostates, They boast with the bloody Papiſts and other Traiterous Rebels against thee, &c. these poor Apostates and Revolters, (p. 111.) they break down thine Altars, burn thy Temples, scoff at thy Institutions, cry up a false and Hellish Christ within, Christen him with the Name of Light, though he be thy Conquered Slave, the Devil; telling us, he is thine Angel of Light, who with his Counterfeit Soldiers of Light crucify thee, and pierce, and mock and curse thee, the only true Son of God and Son of Man, as ever Herod and Pilate, the Priests and Judas, the People and Soldiers did, [a part of R. W's Prayer.] —— The Hypocritical, cursed Pharisees and your selves, their Successors, will find your selves, when you wake, in horrible Quaking; and except ye repent, Hell-Flames about your Ears. Those whited Walls, and painted Sepulchres, horrible and hypocritical pharisees, p. 112. Quakers and Pharisees: stinking, proud pharisees; fools and blind; monstrous, abominable Lies in hypocrisy, fools and blind, Mustard-trees stunted, blended with the black Weeds, Cockle and Darnel of Idolatries, prophaneness, pharisaism, Hypocrisy, abominable Lies, Hypocrisy wonderful, pride, covetousness, extortion, excess, cruelty, hypocrisy, Blasphemy, rottenness, dead Mens Bones, stinking and ruling all within, whited, painted, garnished without your selves (their Hypocritical Off-spring) this wretched, G. F. yet wubin and without Idolatrous, Superstitious, inhumane, passionate, fierce, cursing, most-impudent, worse than barbarous, your impudently monstrous and avowed — p. 113. Quakers Heresy, Hereticks, Hereticks, more Heretical than Papiſts, p. 114. These wandring Souls are Hereticks, obstinate, their notorious false, Anti-Christian Abominations. Papiſts do not so differ from a true Protestant and true Christian, as do these wilful ignorant and wandring Souls. Quakers Heresy, Papiſts and Quakers, Papiſts and Quakers. Shew and Colour, p. 115.

Notorious, flagitious, craking, quaking, bowing down to Satan, owning

owning him as a Light, and Christ and Spirit within. Possessed with a dumb Spirit, Papists and Quakers, Satan and Quakers, Pharisees Converts, turn from one Sin to another, from one Image to another, from one Devil of Drunkenness or Swearing, &c. to a Devil of pride, horrible pride, the worst of all prides in Earth or Hell, to wit, a spiritual Pride, swelling with the Dropsies and Tympanies of their conceited, conceited, conceited, horrible, p. 116. Despising. How do they superciliously and Pope-like belch out from Hell: they rail, revile, condemn and curse, breathing out Fire of Damnation, as fire and brimstone from the Mountains in Sicily or Hell it self. Ravenous, Popish, Devilish Lions and Eagles. Devil of Worldliness over them, exalting Self, a Self-Christ, greedy gaping, raking muck and dung, fanciful Notions, Ranting: the Spirit that haunts the Quakers, is a proud, Melancholy Devil's, to turn them into Gadarens Swine. Murdering, their Heresy, Obstinacy, Quakers and Papists false repentance, false faith, confounding, p. 117. A meer Babel, Chaos, Non-sense, Confusion, common burrow, horribly confounding; Monstrous, Non-sensical Quakers and Papists, painted Glass-eye. The Quakers Transubstantiation worse than the Fantastical Transubstantiation of the Papists. A meer Fiction, dream & Imaginary Christ; a Popish, transubstantiated Christ; juggling away the Flesh of Christ, a trick of the Father of Lies: Jugglings beyond that Monstrous Fancy of the Papists Transubstantiation: devouring Foxes, p. 118. The Papists monstrous, blasphemous and bloody Fancy of Transubstantiation not more monstrous, &c. than the Quakers. A Transubstantiated Christ into a Spirit by an Hellish Chymistry, that lying Spirit within: furious, Anti-Christian, Quakers and Papists, Jugglings of Quakers and Papists, as thieves, jugglers, counterfeits, their impudent paints of Whores and Harlots, p. 119. Devilish, Devilish fancies of Papists and Quakers, Fantastick craking, grand deceits and lies: painted, painted, spiders webs, painted, spiders web, Impiety, Non-sense, painted, p. 120.

Great blunderer, false, fraudulent, suttle, hypocritical, deceived, most-juggling and deceitful, p. 121. — The Quakers Bait, by which Satan takes them, their woful, black, filthy Spirit, the Devil's bait, their Apostacy and Heresy, a blockish, Devilish Fancy, mad cursing, reviling, p. 122. Painted, painted, Quakers pictures of Christians, pictures of Men, peep and mutter, false, painted Light within: Immediate, fantastick Spirit, Anti-Christian Quakers, dream, false; foolish, p. 123. Black, blasphemous Fancy, Atheistical, Anti-Christian,

stian, subtle Quakers, meer Jewish and Popish, poor Bankrupts, p. 124. Suttle Fox, deluded Pate, wresting, jumbling, bleeding all together in a Babilonish Mystery; Babilonish, subtle, vruitish Fancy. Arrows from Hell, blowing up Christ, &c, p. 125. The Os. Popish, Jewish, Popish Pharisees, Papists and Quakers, Papists and Quakers proud souls, p. 126. Sutlery, cheating, boasting, counterfeited, painted, counterfeited, painted, dolcfully counterfeited perishing Salvation. Old Heresies, rotten, rotten, the Devil will have his Chappel: Wind-fals, revolting Rebels, Hypocrites, listen to Lies, followers of the Cerdonians, Priscillians, Valentiniens, Old Gnosticks, Manicheans: down-right Papists, p. 127. Rotten, dead, rotten nature, Papists nearer Truth than the Quakers, Papists Quakers; the Devil's or Papists superstitious Fancies, the Quakers jump into one step with the Papists, p. 128. Papists and Quakers, bruits, Papists and Quakers, Papists and Quakers, p. 129. Phanaistical, impious, Papists and Quakers, Papists and Quakers Confederates, Papists, Quakers base Insultations, Papists and Quakers, Quakers brutish, p. 130.

Boast, Frantick Mad, boast, Papists and Quakers, Papists, Pope and Quakers, Quakers more brutishly, O the black, deaf, dumb, lazic Spirit: Monopolizers, Quakers and Papists, Quakers and Papists, p. 131. Papists and Quakers, Quakers crake, Papists and Quakers, Papists and Quakers no better than the Devil, Papists and Quakers and the Devil, the Devil deceives them, Papists and Quakers shake hands in the most Hellish Doctrine: Papists and Quakers unite against the Blood of Jesus, Papists, Quakers bogle at, their superstitions, they crake: Quakers are Papists, p. 132. Pope and Quakers differ; horrible, contradictions Quakers, Quakers are Papists, this Spirit came from Hell, Quakers Popish, Papists and Quakers dreams; Popish Quakers, a foul, Popish, Devilish Spirit haunts them; Papists and Quakers one, Papists Quakers, Quakers simple, insignificant, idle, Popish Trash and Trumpery. Papists and Quakers are brethren in Iniquity, p. 133. Papists and Quakers agree; the Pope's Humane and Devilish Fiat, the Quakers guided by the same Hellish Spirit and Fancy: horrible pride, Quakers and Popish Monks and Nuns all one: Papists and Quakers, feigned, Monkish, lying Apostles, Papists and Quakers cursing, spitting, belching out Fire from one Fire of Hell, p. 134. Papists and Quakers hunting, Papists and Quakers are Fire-brands, the Persecuting Spirit of the Papists and Quakers, their.

their Corruptions and Corrupt Principles, Papists, Quakers bitter, cutting tongues, p. 135. Arminians and Quakers, Papists, Arminians, Pelagians, Semi-Pelagians and Quakers Confederates, Quakers and Arminians one, Quakers, Socinus and Socinians brethren, Quakers and Socinians one, Christ but a fancy, nothing but a fancy, p. 136. He boggles & starts at, as at a Rattle-Snake, vanished spirit & ghost, Quakers Devilish, Jesuitical Trick, Sabellians and Quakers one, their Judaism, they put their own dirt and dung, Swines-blood and Dogs-necks upon God's Altar. Quakers, Jews or Papists Traditions, Quakers Traditions, Inventions, p. 137. Un-Christian, Unnatural Inventions, horrible, dumb Meetings, dumb worship, dumb, deaf Spirit, brutish, immodest, uncouth, immodest, brutish, proud, monstrous, barbarous, Un-Christian, Fantastical, p. 138. Monstrous, p. 139. Deceived and deceiving Souls, p. 140.

Brutish Diana, Dark Lanthorn, Insulting, p. 143. Boggle, insultings, p. 144. Quakers Blasphemous—Hel-Fire, horrible and blasphemous, gress conceit, dog-like, beast-like, high blasphemies, unreasonable, p. 146. This Devilish pride, Satan's bait, this Juggler, perks up to the Eternal power and Godhead, p. 147. Poor, self-conceited, brutish notion, brutish, this worst and most blasphemous Opinion, the Old Serpent hath taught these bewitched Souls. Quakers, Old Manichæans, horrible blockishness, Quakers and Manichæans one, brutish: beware of Foxes, brutish, brutish fancies, brutish barkings and blasphemings, horrible, p. 148. Infinitely blocks and beasts, Quakers Obstinate in horrible Fancies & Blasphemies: their horrible blasphemous, black and Hellish Juice, his stinky Impudency: an horrible, monstrous Brat of Hellish Blasphemy hatcht amongst them. Their Cheek by Joll with God, Stinking, simple Bauble, blind Followers, p. 149. Impious, foolish Fancies, bold and blasphemous, p. 150.

Impious, Un-Christian, hypocritical: he hath like some Witches and other notorious Wretches so inur'd himself to poison: the Quakers blasphemies, swallow down the most-sensual and senseless dreams, p. 151. The Quakers Chaos and Babel, railing, p. 152. Hypocrites. —The Quakers foolishly and Atheistically please themselves with a Childish Dream: their Revolt, Rebellion; as the swinish Epicures and Divevses, like bruit beasts: the Epicureans and Quakers one, p. 153. These Cynical and Dogged Philosophers (the Quakers) what-ever they profess, is but horrible Hypocrisy and Deceit: those horrible and monstrous blasphemies and brutish Reasonings, &c. p. 154. Papists and Quakers trim Rotten natures

dead Carcasses and Coffins with—their Womens-filthy Clouts, dung of men and beasts, the Character of a Quaker, a Den of Atheism, p. 155. Papist, Quaker, Quakers ship-wrack, Papists or Quakers flattering, base, doglike fawning, hypocrisy, p. 156. Wild Spirit, Papists Quakers, Quakers easily change one soul Spirit and Devil for another, a Devil more gross and ugly for a Devil more refined, painted, gilded. One Devil changed for another, one for seven; their fantastical Fashions, fantastical, proud Vapours, Intoxications, p. 157. Simple boast, a poor Slut, fancy, this New Mahomet, as Mahomet, Horrible Lie; the Devil, the Papists and Quakers: Mahomet, Pope and Quakers prate, Quakers subtle Devil: Devil, Quakers, Pope and Mahomet, in hypocrisy, dissimulation, a dissembling, cheating, notorious, dumb, dogged Spirit; their high, shameless pride and vapouring, notorious cursing and railing, p. 158. Spitting out venom fiercely, railing, openly profane, wickedly strike in with the bloody Papists, that most-Savage and worse than Indian Spirit, rude babblings, simple prayers, poor simpletons, ridiculous like puppets in a Shew, in a Trice, p. 159. Abominable Spirit of the Quakers; Ranters, the Sister or Daughter of them, these Adamites a more Savage, barbarous and monstrous Spirit deceives them; brutish practice, their filthy puddle, driven on by the old Spirit of Adamites. Sechemites Bait, Satan's Cheat, p. 160.

Quakers Ditch, Bait, Dreams, p. 161. Black and doleful, Papists and Quakers Reprobates: the Popes of Rome do not swell with greater pride, Spiritual pride, the Devil's pride; Devil's Condemnation, p. 162. ["R. W. thou say'st, Thou told'st us, there was Pride in outward and external things, as Parentage, Beauty, Strength, Wit, Apparel, &c. all these, like Diogenes's and Plato's Carpets, the Quakers say, they tread upon: But 2dly (thou say'st) There was the Devil's pride, &c. in spiritual Knowledge, and that thou charged upon us, which thou say'st, will be our Break-neck with him. This Second thou callest the Devil's pride; tell us then, whose pride is the first?] Pride, &c. this was the Devil's Break-neck, and will be the Pope's and Quakers,—must fall to all Eternity. Popes and Quakers, Popes and Quakers pride, their Lion's and Eagle's and Fox's skin, boast. Quakers and the Popes Spirit; fledging and creeping out they boast and vapour, fit to make a Bonifacius or Hildebrand, boasting, creeping out of Cradle, audacious and impious faces, what brazen Faces, horrible lying, trample on all,

p. 163. Pope Edmundson, new Popes, imperious, ridiculous, possess'd with a dumb Devil, He or She-Apostle, Diabolical Spirit, Ridiculous, Pope and Quakers usurp, a Pope dumb, He or She-Apostle, G. F. succeeds a Pope, dumb Devil, lying Spirit, boast most proudly, p. 164. Brutish, dogged, crake, vapour, Crown of pride, subtiler Fox, Pope and Quakers, Papists and Quakers pride, proud feet, Quakers and Papists, Papists and Quakers most horribly and most hypocritically trample under their proud feet, p. 165.

These Romanists or proud ones, Papists and Quakers most-insultingly. The Pope and Quakers horrible Revilers, Slanderers and Cursers, Pope and Quakers one, Pope's and Quakers' Oracles, branding with a black Cole of damn'd Souls and Reprobates, Apollo's worshippers, by whose priests the Devil gave Oracles from the three-fold-stool: Popes and Quakers Oracles, subtilly, cunningly, Pope and Quakers predictions the Devil's, --- will shortly stop their mouths forever. The Pope's holy Ghost in a Cloak-bag, p. 166. Pope and Quakers Corrivals for the pretended holy Ghost, Quakers boasting-ly and proudly, counterfeited, dreams, Pope and Quakers, Quakers-like the Pope their Father, full of Cursing, bitterness, floods out of the Dragon's mouth, and fire-brands, arrows and death, p. 167. She-Apostles, foul, stinking, horrible pride, Pope and Quakers dung and dirt, sophistically, hypocritically, Quakers and Pope, high pride, Quakers exceed Papists, their Devilish pride, the high and lofty Devil of the Quakers pride, proud blasphemy, Quakers Devilish Chymistry, lying, foul mouths, p. 168. Quakers Blasphemy, most notorious, height of pride, proud, notorious Jugglers and Dissemblers p. 169.

Quakers more obstructive & destructive --- than the Papists, the Quakers wild, hypocritical and ridiculous, for all their Craking of quaking, Quakers, Jews, Turks, Papists paint and gild over Nature's old and rotten posts, notorious, dehoist, notorious; Quakers, Cheek by Joll with all their betters, rail and curse, and bow down to a dumb Image and worship: are Canonized Saints and Gods, that (as the Papists, and Arminians, ---) sooth up and flatter rotten nature; rotten, Hellish speeches and actions, p. 171. Traiterous Spies, traiterous Flatterers, the deadliest Foes. Religions and Doctrines, as most flatter and sooth up rotten hearts and natures, are most dangerous and destructive: The Quakers, Satan too subtle for the subtlest Foxes of them all: Satan conveys the Poison of evil, every day and hour.

The Whorish Quakers and Whore of Rome: The painted Quaker (as a drunken Whore) followeth the drunken Whore of Rome, drunk with the Blood of Jesus for the obtaining of (the smoke of a Tobacco-pipe) Riches and Honor of this world: the Devil stirs up in this our Age—p. 172. Pharisees, Quakers Jesuits, Pharisees Jesuits and Quakers Satan's Apostles, Messengers, Herald, Envoys, Embassadors; Emissaries sent out from Hell to predicate the Goodness of Rotten Nature, Hell and Damnation, and the false, Hellish Gospel. The Devil stirs up these Jesuits and Quakers with brave Titles and Pretences, like so many Mahomets treading on Plato's Carpets to fish for the Smoke of this world's Sodom: Cloak and Color, p. 173. G. F's. and all our Fantasticks Madness, as foolish Anticks in the Lord Mayor's Shews: for a shew and Color. The Father, Jesus Christ, and the Holy Spirit are as odious to Jesuits, Papists and Quakers, as the Devil, yea, infinitely more than the Devil himself. The Devil under the Color & Cloak of the Spirit in the mouths of the Quakers. The blockish Spirit of the Quakers, the Popish Devil a Block-head: Mystical Farmers, p. 174. Quakers in a Childish vapor, Ostentation and vain glory, p. 175, p. 178. Proud, ambitious and Worldly-minded Wretches: their Baubles, fantastical Traditions and Inventions, a Dream: Pope and Quakers proud sect, p. 179. Fierce, heady, proud, self-conceited, stout, bold, audacious, desperate, suttie Foxes and Wolves, the Quakers Devilish pride, insensible brawniness and hardness, frozen rivers, p. 180.

So fierce, heady, high-minded, hardened, cursing, damning, so savage and barbarous, spitting fire and brimstone, as Conjurers and Witches, the Devil and the Quakers his Captive Slaves; Curst Cows, Short horns: Jaws of Satan. The Devil a Fisher, longing for troubled and bloody Waters: the Devil's bloody, Wasplish Prophets and Prophetesses, false, lying Prophecies, extremely poor, lame, naked, swell'd up of boasting and vapor. Their heaps of Chaff, Dreams, Fancies, p. 181. A painted fire, painted hammer, high Clouds of an Imaginary Christ and Spirit, high, swelling words, Frantick, dross, dreams, fancies, poor & lame: How poor, and lame & naked. The old Fox, the old Serpent too crafty for all the deluding Foxians, and hath brought them to the brim of the Lake, that burns with fire and brimstone, p. 182. A scornful, ridiculous, proud bruit; dreaming, proud, insulting Souls and Spirits, runs thwart and cross their shins. His Ignorance. A Devilish black-line; horrible contradiction, impious, simple, Ignorance,

rance, p. 183. Quakers Image & Crucifix, dolefully false, proud, p. 184. Proud, vitifying, nullifying. Half an Eye of Mahometans, Papists, Protestants will see their Impiety, subtility, dirty, filthy, bloody Lips dropping Wormwood, Gall, Venom, Poison of Asps. Deceitful, destroying, notorious, p. 185. Aloose and wild Spirit, leaps and skips, like a wild Satyre or Indian, catching and snapping: simple Tautologies; insulting, wild, devouring Soul; high, haughty, proud Bladder big with Simon Magus. This proud Soul, their bloody, Devilish pride. An Imperious, insulting, bloody Julian the Apostate, Duke the Alva and Wolfey: wild, p. 186. A flood of Fire and Brimstone, horrible Fire-brands and arrows of Death; bold, blind Bayards barking; the Apostles, brutish and ridiculous without humanity or modesty. His brutish, ridiculous Song, bitter craking, vapouring, boasting, p. 187. Sifera and his Midianites, Goliah and his Philistines, the Types of these Children of pride: their vapors, notorious false, black and foul: their lame, stark-naked Grand Alcoran: knock out the Brains of all these proud Fancies. Proud, prattling Children, noise about their Bibs, Aprons and Muckingers, p. 188. Blockish, blasphemous Non-sense; he simply boggles at: as Pharisees, in a futtle fancy, p. 189. Pope and Quakers infallible Spirit, an arrant Cheater and Juggler, then cheating most, when he calls all others Cheaters, p. 190.

Quakers Diabolical Laziness, sling off all means, and listen to the Devil's Whisperings. Papists and Quakers superstitious Inventions are from a Satanical Spirit. Quakers Diabolical darkness, as Children and Mad-folks, p. 191. Proud, Lazie Souls; their strong delusions, believing Lies, Satan's Whisperings: lame, cunning; simple suttlety of this Deceiver, the trick of these old Cheaters and Jugglers, p. 192. Their Cheating in the bushes and thickets of words; Fox's trick, all their tricks: horrible Cheat, that one cheating Fancy called Light. Bewitched Souls, their Idols. This poor deluded and deluding Soul: Fox, a mischievous, suttle beast, suttle and pernicious; impiously and franctickly humming after Souls, p. 193. Counterfeits, deceivers, imaginary Christ, bewitched Souls, cheat, chaff, cheated souls called Quakers, your Cheating Familiars. Quakers and Papists, Quakers cheated of the arrantest Cheater in the World. Raging, Romane Popes and Quakers, p. 194. Lame. Quakers, Papists, Arminians, Socinians agree. Proud Souls. Papists, Arminians, Socinians and Quakers: our suttile Simpletons. Blind soul, proud and Popish Blaphemies.

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Blasphemies; Popish, frantick Madness, p. 195. Proud Quakers, Canting Gypsie, Devil and Quakers, filthy, hellish poison, hellish Blasphemy, p. 196. Brutish Non-sense, like the Devil's at Delphos, a simple and destroying Liar; Fallacy, that the Devil knows, p. 197. G. F. and his Foxians: Satan having possession, all is in peace. Simple, impudent Quakers, most-foolish and fierce, p. 198. Proud and lofty, their pride. Open Enemies, presumptuous, audacious, irreligious, uncivil, barbarous, p. 199. Foxes, they lie hypocritically, proudly, simply, barbarously, uncivil and inhumane; simple, extremely ridiculous, extremely and insufferably proud and contemptuous.

R. W's
persecuting
Spirit.

Punishing of these Incivilities (though pretending Conscience) is as far from Persecution, as that it is a Duty and Command of God, p. 200. Barbarous and unciviliz'd; dogged, proud and sullen Pharisees, p. 201. Their Monstrous Incivility, Popish Saints in a Procession; Barbarians, very Barbarians: Quakers and Indians, Indians and Quakers one, their brutish Spirit, Quakers worse than Indians, the Quakers brutish Spirit, the Indian Bruits abhor such a brutishness, p. 202. Quakers Monstrous, p. 203. Satan stirs up his Instruments pretending Spirit: their malice, ridiculous malice, p. 205. Bloody Sophisters, Wolves and Foxes, malicious, p. 206. My Lord Edmundson's ignorant, impudent upbraidings, angry insultings, persecuting: So many Quakers, so many Popes. They mope or equivocate, p. 207. Papists and Quakers so reproaching, so reproaching, so reviling. The Tongue of the Quakers is the Viper's; as fierce and cruel: a Cheating heart, insulting, upbraiding, p. 208.

See further R. W's Railery, Lies, Scorn and Blasphemies from his APPENDIX, as followeth:

Poor, lame, naked, p. 1. Gross, Devil, Conjurers, proud, blasphemous, the Quakers proud, the proud and scornful, these poor, proud and scornful Souls, ignorant, their ignorance, immodest, irrational and more than savage, — p. 2. Cursed rotten Nature, the Canting Language, poor Beasts, Traitors to the King of Heaven, Cursed Nature. p. 3. Their Treasons and Rebellions against the God of Heaven, Cheaters trick, p. 4. Poor, simple, brutish Imagination,

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 the Face of the Majesty of Heaven, the Serpent, p. 5. Wilful
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 rough, a Counterfeit New Birth, Counterfeit Christ, Counterfeit
 Salvation, p. 6. The two great Bargains of God with Man-kind,
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 and Foxes, p. 9. Simple, wild, throwing Spirit, wild, wild, who
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 of Hellish Iniquity, vain, Juggler's Box, Babilonish Wont, Babi-
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Mystery of Hellish Iniquity, Quakers Devilish Chymistry, [and many more foul words are in this page,] p. 31. Devil in Samuel's Mantle, Dragon, Devil of, Darknes, Satan's chains of Darknes, vapouring, swaggering, cloak and color, vaporings, crackings, cheatings, blasphemous Wretches, p. 32. Horribly abusing, lying Cheats, p. 34. Profane, Parret's Teaching, Parret's Pater-Noster, Parret's Religion, Parret. Lame, cheating, his burrough, p. 35. Papists Fables; Elementary, Kitching-fire: Atheistical Foxes, fables, Popish Foxes, the Devils fancies, flashes of pride, flashes of Hell and Heaven, the Fox's mad fancy, cheated Souls Dream, Satan, p. 36. Proud vanities, mad fancy, proud, foolish, G. F. his journey-man, (a fit Instrument to destroy all,) a Dull, proud, dogged confusion, Babel within, p. 37. Notorious, Clamour, p. 38. Notoriously childish, ridiculous, frantick, Fancy: impious, impudent, childish prating. A distracted, aged Woman, boasting of a straw, the picture of the Quakers: a scepter of straw, this mad Soul, his Babel, his mad Fancy, p. 39. Quakers cheated by Satan, with Tympanics of wind and water, and Fancies. This false Conception, false Faith, false Christ, false Light shall vanish in shame and grief, as did Queen Mary's. These self-Confidents, p. 40.

Ridiculous, He and She-Apostles, one of the most impudent Fooleries, that Fox, or any Dog could be impudent in: their Fox-like and Dog-like impudency, p. 41. Notoriously silly and impudent, proud, idle prating, silly, p. 42. This poor, notorious Cheater prates, the Old Serpent and Fox acts, to foist and whisp in Hellish malice to their damnation. Proud Ignoramus, blind, horrible blind, p. 43. A lazie Spirit, their horrible Crime, proud Laziness, lazie Fool; Shameful, deceitful Foxian Spirits, wild Spirit, the Devil his Inspirations, the Devil's subtilty in Revelations, shameful Ignorance, p. 44. Proud, quaking, mad, vaporing Revelations, brutish Foxes, cheated. Fling off the Lazie Devil, and study Tongues: the Devil can speak all Languages, p. 45. In the burrow, wrests and winds, wicked, hearken to a Familiar Spirit, their elevated King Agag's Dream; hang their Souls upon the Hedge, p. 46. Drowning Souls in the pit of Eternal Rottenness and Howling. The Quakers no otherwise then, O thou Capernaum, which art exalted, and

and exaltest thy self unto Heaven, thou shalt be brought down to Hell, &c. For Tyre, Sidon, Sodom, Gomorrah, &c. the poor Jews and Mahumetans, yea, the Papists and Common Protestants shall have an easier Cup to drink off, than these Foxians, &c. that are so high, and pure and lofty, and yet abound with Luciferian Filthiness. Their Hellish mouths and pens, p. 47. These brutish and blasphemous, vile worms of the Earth, yesterday creeping out of their holes, Slaves and Hell-hounds: horrible against Heaven, vapouring; horrible, Egyptian darkness: these feigned Goshenites, grossly abusing: deluded Converts, the horrible pride and haughtiness of the Quakers: Korah, Dathan & Abiram — (the most-high Potter) — will be Infinites, Eternals, Omnipotents, Omniscients with the Devil: is it not enough for a proud Rebel to be fetch'd from the Gallous — p. 48. Perfect in dirt, and stink and filth of death and Hell, crawling like Monsters of pride and self-conceitedness: A blasphemous Monster, Hellish pride, Hellish Ignorance, p. 49. Horrible Murthers: Murthers and destroys the Soul, the Infinite God himself. It is a wonderful, Devilish lifting up, proudly: to abhor themselves in dust and ashes, p. 50.

The Devil sends out his Old Spirit of pure Immediates, pure Worshippers in Spirit and Truth: this Spirit being Cozen German to, or Sworn Brother in Hellish Equivocation with the Jesuits — They childishly vapor, p. 52. Their wild cursings, Apostacies and Idolatry. That the Spirit of the Quakers tends to Incivility and Barbarism, to sudden Assassinations, Murthers and Persecutions. Foolish, haunting the Quakers, notorious pride and lazie ignorance, the Sir and Dame of most of these wild Monsters. Proud, their scornful pride, robbing all Mankind, p. 53. Robbing all the World, a juggling Hocas-Pocas, a Bäck-dore: rob all others, their foolish Self. Pope and Quakers, the dogged and scornful Quakers Spirit prouder than the Papists. Pharisaical, Popish and Foxian: the Popish, and the Foxian — the Pharisaical, or Popish or Foxian — a cover, p. 54. Simple, subtile Burrow confounding. Popish, Ubiquitary Fancy, most fanciful, Frantick, p. 55. A Clamorous Whore, the Devil in Samuel's Mantle: his old Song, p. 57. Conjuror, lame, simple; they hearken to Samuel within them; a most-simple, un-Christian, Atheistical Whimsy. The proud Pharisees, Papists and Quakers prate: gross Fancy, brutish barkings, Fancy, p. 59. Rotten, design of the Devil to cavil: the Old Serpent hisseth and rageth. The Devil's work, stirs up Anti-Christ's, Satan's Emissaries (p. 60.)

Simon Magus and his followers, Arrians, Gnosticks, Cerdonians, Manicheans, the Anti-Christ of Rome, the new Manicheans, Spirituals, Libertines, Adamites, Ranters, Quakers: the Devil's and the Quakers End. *Subtle fancies coined*, p. 61.

*Note R. W.'s presumptuous and censorious Perversions of Scripture-words deduced from his most False and Abusive Inversions upon the Quakers (pag. 62.) where he most blasphemously and unnaturally Inverts and Argues, That because the Saints are God's Temple, therefore they must be God himself: and because Christ dwells in his Saints, therefore they must be Christ himself: and therefore our Flesh is God and Christ. See, what blasphemous Stuff this Person hath brought forth! which he most unjustly Inverts upon the Quakers; when 'tis not at all deducible from any of their Opinions or Principles. We can challenge him here in for a sordid, blasphemous Perverter; which would the more easily appear, if he durst shew those Principles of the Quakers, from which he thus Inverts and Infers upon them these blasphemous Inferences for adhearing to the Apostle's Doctrine, viz: The Saints are the Temple of God; and God dwells in them: and, Christ in them, &c.

little Fox his Lurry: Heresies, false, damnable Heresies; Foxes their burrows, p. 69. The Devil to raise the Pope, the Cerdonians, &c. Manicheans, the Nicolaitans and Quakers.——Little Fox, great Boaster, proudly; Servants of Corruption and Rottenness, p. 70.

Poor, lame: They are Christ and God himself, &c. Their proud and Devilish Flesh. The *Devil is manifest in their Flesh, condemn'd of the Holy Spirit of God, abhorred of the Heavenly Angels—the World shall abhor their Memory; and except repentance, they shall descend with all the Enemies of the true Lord Jesus into the Lake, that burns with unquenchable Fire and Brimstone—A Face for the Devil, for Anti-Christ: Hellish bewitching and Impudence, p. 62. Their horrible pride, their Herods: A man may feel this Lie with a pair of Mittins. Poor, filthy Dreamers, filthy Dreams: simple, monstrous, blasphemous, frantick Spirit, p. 63. Proud, lazy Souls, horrible: worship a dumb Devil in their dumb Meetings, and listen upon their beds of Laziness. The Scornful pride: their New Fancies, p. 65. The Fore-head of a Reprobate and Devil: what a fore-head of Hell! p. 66. Deluded Soul, Popish and Arminian poison: in his burrow. Papists, Arminians or Quakers; Devil, Accuser, Reproacher, Slanderer, p. 67. Dead and rotten, filth and Excrements. That great Fox, the Pope of Rome and
The

The great Fox the Pope and Quakers Horrible pride, Burrow of Equivocation, Clouded pride, malice, envy: hang him. The proud Ignorance of these Cheaters, p. 71. Devilish, proud, foolish, proudly, foolishly, Papists and Quakers filthiness, p. 72. Their Images and Idols: pride, ignorance, railings, cursings,—will drink the blood of Hereticks, Reprobates, Devils. With Amazement this hardened, daring Soul, playing away his own Light, rakes and flings reproach; lies and poison to murder himself and others, p. 73. Prate, as the Devils do, and tremble; vain, foolish; the Devil's Sight, whatever Papists, Arminians and Quakers talk. This Woful Cheater, p. 74. Lifted up as Capernaum, up to Heaven,—will down to Hell with the greater Condemnation. Suttle Whore-Monger: horrible; ungrateful Monsters. p. 75. Papists and Quakers, p. 76. Frantick, proud souls. Papists and Quakers Christ: Papists and Quakers mud; talk idly. The first Bargain: they pride themselves in their filthy, menstruous clouts and rags, their Christ within them, p. 77. They boast of. These poor, deluded Souls, proud ignorants, p. 78. The Song of the great Deluder: Satan's cunning with the Quakers; Harken to Satan, be guided by him. The noise of a Penny-bitter in hollow Canes: common Traps and Engines of Satan cheating the Quakers. The Whisperings, Blindings and Cheatings of the Devil in Samuel's Mantle, p. 79. The Devil, the Old Serpent, the great Design of Satan, p. 80.

The Shameless *Wickedness of the Quakers: shameless, monstrous, fancy, dream; a meer Whimsy and Devilish Imagination. Revelations, Visions and Dreams the Devil's wonderful cheating: These more suttle, burning Foxians, p. 82. Their scornful pride, a proud trick of a Pharisee: ridiculous fancy. Pharisees: this Heathenish Soul, p. 83. Non-sensical Fancies: phantastical, conceited, a Kin to the Popes in this fancy: the suttle Foxes, p. 84. The Pope's, Cardinals and Jesuits pride the root and branch of their whole Religion (the Quakers) How greedily and boastingly this deluded Soul with scorn and contempt—sucks in the poison of Devilish Inspirations—and milks out this poison into the mouths of his bewitched followers, p. 85. Great wrestler, wild notion, p. 86. Satan chained up: assisted by the Devil as Magicians, p. 87. Confounded, juggler's shift: confound and beguile. The Jews, Turks, Papists, Quakers, and other Blasphemers, and the Devils themselves: horribly, mad, p. 88. Sophisticate, adulterate and turn into a lie: whose teeth are as swords: Papists and Quakers are the Generations

{ *But nothing
probed.

here intended. Papists and Quakers of a damning and damn'd Spirit; come roundly to the Pope with the Papists: their Idol. The Papist and Quaker like fire-ships burn and blow up: bow down to an Image, p. 89. Korah, Dathan and Abiram's Revolt applied to the Quakers, p. 90.

Revolted Quakers; fullen, proud, dogged Conspirators: the Conspiracy of the Quakers. Quakers, Arrians, Papists or Mahometans: hardened, p. 91. Korah and the Quakers fierceness: proud, confident, desperate. Notoriously guilty: Earth and Fire to consume and devour these famous, proud Conspirators, I spare Applications, p. 92. The Bargain. This blind Soul: bow down to a new black Image. Their Idol: poisoned and bewitched with Hellish Sorceries. Pervert: false Light, false Christ, insect: childish, p. 94. Loose, childish fools and franticks, Atheists, Papists, Jews and Quakers. A foul Trick; false, frantick Souls. The Devil deals with them—hath taken and is possessed of. These poor Souls foolishly and extream simply—p. 95. Jews, Turks, Atheists, Papists or Quakers. The Quakers Devilish pride: Papists and Quakers full of pride, ambition, blasphemies against Heaven; the Whore, The great Fox, the Devil, thirsts after the blood of the Quakers: he whispers—Devil's bloody Craft, p. 96. Frantick Souls in Bedlam: the Devil's two sorts of Soldiers: Papists, Quakers, &c. blinded, p. 97. The Devil, and the Jews, all Atheists and (these refined Atheists) the Quakers, p. 98. Proud boasters: the Devil would be rid of all—their horrible, unclean and foul Spirit would fain be rid of all—the cheating Sound, Eternal Darkness, p. 99. G. F. destroys the

* Can the Work of the Father be destroyed? Is not this Blasphemy?

Working of the *Father and the Son. Invented, blasphemously. Arminians burrow: these rooting swine root and tear up: become Goddified: these poor proud bruits have not

so much Sight, as the Devils have, p. 100.

They lie and slander: like a Cow with a Kettle on her head—he

* Can Heaven, Earth and Hell be tumbled together? Is not Heaven God's Throne? Is not this Blasphemy to say, To tumble down Heaven, Earth and Hell together?

boldly slanders on, and tumbles *Heaven, Earth and Hell together: —to every unclean and lousy beggar, p. 101. This prophane mouth; full of prophaneness and simplicity: how vainly and wickedly this deluded and deluding Soul cheats himself and others: proud fancy

fancy. Most odiously, most notoriously guilty, as ever was filthy Camel, or any of the unclean beasts. A skittish Jade, wild Soul: wonderful confusion, p. 102. This lying Peor, prophane: Babilonish; proudly tramples: profane fies, p. 103. Hating; in a Bone-fire: hating — devouring Foxes amongst the true Lambs. Proud Boaster, p. 104. Proudly, foully, simply abused, p. 105. The Papists, Arminians and Quakers, p. 106. Proud Papists and Quakers. G. F. his silly shift: fantastical, wofully, p. 107. Simple and foul; filthy, rash Fury, filly. This Proud Pharisee, a Sadducee: the Quakers are Pharisees and Sadducces: Jesuitical Equivocations. Burrow — of the wild Foxes in the woods: horribly, p. 108. Proud and deceitful: Quakers join to Papists and Arminians: Arminians, Papists and Quakers abusing. Papists and Quakers: Papists and Quakers infallible Chair, wonderful, monstrous; Papists, Arminians and Quakers one: more gross, blasphemous, abhorred of all, p. 109. Barking Fox, perverting, feigned: Papists, Arminians and Quakers; horribly abuse, grossly defile. Rotten, sinking, wonted burrow: foolish, boasting, bargain, p. 110. Papists and Quakers, Face of Brass: horrible, frantick Light or Christ. Devil's poison vomited out; Jews, Turks, Anti-Christians, Quakers. The Devil and the Quakers abhor: bewitched Souls, p. 111. Horrible simplicity and hypocrisy, proud ignorance: suttile Mountebank; wonderful Scaffold-tricks, bastard and false: poor Mountebank. Impious, unsavory; poor, empty Cask, loud Boaster. Pharisees: the Devilish pride of these high Pharisees; p. 112. Their fancied Kingdom at the black and burning foot of Mount Sinai. Doleful, high, p. 113. Prouder and prouder, worse & worse: deluded, worse & worse to all Eternity; vapours upon the Dunghil in Chains of Darknes, p. 114. High Boasters, willingly ignorant Souls; proud fancy: boasts of, p. 115. Papists and Quakers New Gods: shame, filth, nakedness, high of pride, conceited; bewitched and bewitching, poison, Venom. Proud Conceits, highest, proudest Souls: foul-mouth, p. 116. Poor, wild. Asses Colt, Juggler's box, Devil's Inspirations. This little Thief and Fox, or the great Thief and Fox; the Devil, blow out — that the Father of Lies and Murders may be heard by his Whisperings, as he hath been heard in the Grecian Oracles, in Mahomet and the Mahometans, in the Pope and Papists. Devil's Trade the suttile hunter: his Journey-men ly in wait, trim his pits and gins with green leaves (the subtilty of the Devil and his Agents) fair leaves, green boughs of Christ within, &c. on which the Old Serpent rineth, in a frantick

frantick purpose to stab the Holy Scriptures, and God, and Christ and Spirit also. Satan drives at Immediate Inspiration with a damning p. 117. The Sow teacheth the Goddes: this filthy Sow wallows in the mud and dunghil of Mystical Filthiness: proud simplicity; wresting and racing: This Riddle, monstrous Riddle of the Quakers, round in a Conjuring Circle; elevated, high Fancies, p. 118.

R. W's Prayer for himself and G. F.	} If it please God to shew me and him, what sin is, and the prize to pay for the least evil Thought on the Old Score, &c. and then he saith; For his Vial is pouring on him in Spiritual Judgments, and shall be pouring on him in Spiritual and Corporal Torments to all Eternity.
Muggleton's Curse.	

AND let the Gentle Reader see, how that above 12. times he mentioneth *NAKED* over & over; & how often over & over he mentioneth *SAMUEL'S MANTLE*: and above 110. times he scornfully saith *FOXIANS*, that he might fill up his Book with such scornful Expressions and Ungratious Language. And there are not many pages, where he doth not call us one bad Name or the other; or compareth us with *Papists* or some others to make us *Ridiculous*: Such Ungratious Language and Unwholesom Words we have never met with in any one's Writings, for a *Volume* to be so stuf with such Abundance before, as may be seen, by what is here before written. And pag. 85. and p. 117. of his Book the Reader may Observe, how he judgeth and condemneth us to be as Far from the Ministers of Christ, as *Lambs and Doves* are from *Ravenous, Popish and Devilish Lions and Eagles*: and likewise he judgeth from (as he saith) the *Irrationality and Unruliness* of our Spirit, and saith, *It is apparent from our bitter and frantick Revilings, &c.* and so compareth us to the *Devilish Inquisitors, Monks and Friars, &c.* Now if these be certainly Fruits of a Wrong Spirit, to wit, *Bitter and Frantick Revilings, Unruliness, Irrationality, Unwholesom and Ungratious Words* (as they are) and do manifest a Man to be *Contrary to Christ's Messengers*, as far as *Doves and Lambs* do differ from *Lions and Eagles*; Then hath he largely manifested himself not to be one of *Christ's Messengers*, but the *Contrary*: as all *Sober Readers* may see by his Language given in his Book upon us.

[R. W.'s *Temporizing Spirit* made manifest]

AND the Reader may see, how R. W. flattereth the King in his Epistle to him, and saith; Charles the Great w's one of the Greatest Princes of that Name in the World, and Charles the Fifth (both Emperours) had his Wonderful Trick at Helm also; but both (and all) turn into the Cabbin of Rottenness: Charles the Fifth in his 58. Year; Charles the Great in his 72. Year. But were every drop of Water between your Old England and New a Million of Tears, yet Mors ultima linea (Death the last Line) and it is but Momentum, unde pendet Aternitas (a Moment, whereon dependeth Eternity,) &c. And R. W. in his Book of Experiments in the Epistle to Lady Vane 1652. saith; How hath he Crowned the Memory of those his Second Zealous Servants in King Henry the Seventh his Days with a most Eminent, Blessed Succession of such Names and Spirits at this Day, Cromwel and Lambert, &c. Is not here R. W.'s. Flattery and Temporizing Spirit made manifest, let the Reader judge!

And R. W. who hath now so much flattered the King in his Epistle (in his Book 1676) and would have us to be punished; but let R. W. read his Book called *The Bloody Tenant*, &c. (1652.) and his Epistle to the High-Court of Parliament, what he saith there of the King. R. W.'s words are, as followeth: *The late King Charles his Conscience, to oppress the Consciences of others, no small Occasion of the Ruin of him and his.* So Roger, read thy words in thy Book (1652.) and those in thy Epistle to the King now (in 1676.) against the Quakers.

And in *Bloody Tenant* (p. 186.) the Reader may see, how R. W. there flattereth the Parliament, who saith as followeth: *The Drawing of the Sword of Justice against such Tyrants, I believe, hath prevailed in Heaven for the Parliament's Success and Prosperity, &c.* and a great deal more to the same Effect in this page.

And R. W. in his Letter to Governour Indicot saith: *Had it not pleased the God of Heaven, who bound the Insolent Rage of the Furious Ocean, to raise up a Second Cromwel, like a Mighty or Merciful Wall or Bull-wark, to stay the Fury of the Oppressor, whether English, Scottish, Popish, Presbiterian, Independent, &c.*

H h h

And

And now here thou flatter'st Cromwell (in thy pag. 305.) and seemest to be against *Persecution*; yet in this Book (1676.) when thou flatterest the King, thou would'st have us *persecuted*. And thou say'st in thy *Epistle to the High-Court of Parliament: The Act of Civil Engagements of great Necessity, &c.* SO see Roger, what a FLATTERER thou hast been of the Parliament and Oliver, and now the King: and once wast against *Persecution*; and now would'st have us *punish'd*; and yet we must not call it *Persecution* (as thou may'st see thy Book in 1676. p. 200.)

AND so the Reader may see, how R. W. is *Changed* in his Book of *Hireling Spiritury* none of Christ's, in 1652 (see his pag. 18.) where he saith: *The Civil State never made a Good Woork in Spirituals.* NOW, what say the Governours of N. England to R. W. in this? hath not he Judg'd you here, who have given so much Money for Printing of his Book? And doth in the 17 page tell you, *How your Priests are like the Pharisees in the Upper-most Rooms in the Synagogues and Feasts, and of their Titles and Salutations?* And yet would not he have the People of God called *Quakers Persecuted*, because not Giving *Titles*, and is offended, because he hath not their *Salutations*? As ye may read, what R. W. saith of them, that came to his House (*J. Stubs* and *J. Burnyeat, &c.*) and did not give him a *Salutation*, when they were in Dispute with him.

And (pag. 16. of the said Book of *Hireling Spiritury, &c.*) doth not R. W. Cry against the *Priests*, *How they are fitted in the Way of Prentiship, to set up the Trade and Way of Preaching, and calleth them Spiritual Merchants, a Trade of selling God himself, Christ Jesus, the Holy Spirit, Heaven and Hell too, their own Souls and the Souls of Thousands?* — HOW now Roger! Wast thou of this Trade? And are the *New-England-Priests* of this Trade, who served *Apprentiship*? But if they Sold God himself, and Christ Jesus and his Holy Spirit, and Heaven and Hell, and their own Souls (and the Souls of Thousands more) Then what is left? But R. W. Who hath bought them? The Scripture speaketh of Judas selling his Master. But the N. England Magistrates may see, what the N. England-Priests are, and others; and what they have bred them up to do, according to R. W.'s Doctrine (in 1652) whom now ye have given Money to print his Book. And further.

R. W. saith (p. 14. in the Margent) Universities as to the Ministry of Jesus Christ are none of his Institutions: the Title SCHOLAR appropriated to the Ministers, is a Sacrilegious and a Theevish Title robbing all Believers and Saints. — And (pag. 15. in the Margent) he saith, Universities in Order to Christ's Ministry (are) but Refined Monasteries. And, Batchelours of Divinity (or Godliness) and Doctor of Divinity (are) so Clearly and Expressly Opposite to the Command of Christ Jesus, and (in the Margent) Pharisaical and Popish Titles. NOW, what think ye now, ye Magistrates of N. England and ye Priests, of R. W's Doctrine here? Hath not he paid you off? And is not he Changed from what he was? And —

R. W. saith (in his 13. page,) We have Indians at home, Indians in Wales, Indians in Ireland, and the Body of the Protestant Nations is yet Unconverted, as to the Point of True Conversion and Regeneration by God's Spirit — And further R. W. saith; Who can deny, but that the Body of this and all Other Protestant Nations (as well as Popish) are Unconverted? SO here R. W. judgeth all, but himself: But let him see in his Book against G. F. in 1676. how he Extolleth the N. England Protestants (so called) since they have DRUNK the BLOOD of the Righteous, God's People called Quakers? And —

R. W. saith in his Book of Hireling Ministers, &c. (pag. 8.) Jesus Christ never made Bargains with his Messengers or Pastors. And R. W. saith: He that maketh a Trade of Preaching, No longer Pay, No longer Pray; no longer Preach, no longer Fast, &c. [Then ye have PAY.] Further he telleth you, That if ye are brought up to that only Trade, ye must make your Lively-hood of it (p. 9.) — And further thou sayst: The Hireling will not (indeed he cannot, having no other way to live) move his Lip or Tongue. — And R. W. further telleth the Protestants of Tithes and Stipends, Wages and Salaries, and of your Removing from Lean into Fatter Benefices: — And hath not here R. W. spoken as much against Baxter, Owen and his N. England-Priests, as he hath done against the Quakers?

And ye Magistrates & Priests of N. England, doth not R. W. tell you, (pag. 3. in his Book of Hireling Ministry, 1652.) The Civil State cannot Restrain nor Constrain into Spirituals? — Then why have ye Magistrates and Priests persecuted, WHIPT, imprison'd and put to DEATH the Lambs of Christ, when R. W. preacheth

this Doctrine to you, *That the Civil State cannot Restrain or Constrain to Spirituals?* And why did not the *Magistrates* of *N. England* print this Book of *R. W.* over again (of 1652. and his other Books, that he wrote in 1652) where he flattereth the *Parliament*? For did ye not give him Money, to help him print his Book against the people of God called *Quakers* (in 1676)? But ye may see some of the Heads in *R. W.'s* Book (in 1652.) as followeth:

1. *The National and Parishional Constitution of Churches is found to be the Grand Idol of the Nation.* [Then may not this be applied to your Nation of *New-England*?]

2. *The Inforcing of the Nation to such a Constitution is the greatest Soul-Oppression in this Nation.*

3. *The Hireling Ministry attending upon such Assemblies or Others, is none of the Ministry of Christ Jesus, &c.* [Which the Reader may read the rest of them, and read his other books, and this Book in 1676. and see now, how he Flattereth *Owen* and *Baxter*; and Contradicteth and Confoundeth himself.] And——

R. W. saith in his *Fifth Head*; *It is the absolute Duty of the Civil State, to set free the Souls of all Men from that so long Oppressing Yoke of such Ministries and Churches.* But instead of this have not ye *N. England States* set up this Oppressing, Persecuting Ministry and Church? And is not *R. W.* now joind with you in the Work, let your Practice speak?

R. W. further saith (pag. 7.) *It is one of the Grand Designs of the Most High, to break down the Hireling Ministry, that Trade, Faculty, Calling, and Living by Preaching; and that if all the Princes, States, Parliaments and Armies in the World should join their Heads, and Hearts, and Arms and Shoulders to support it, yet being a part of Babel and Confusion, it shall sink as a Mill-stone from the Angel's Hand into the Deep for ever!* — And (page 19.) he saith: *It is not the Will of the Father of Spirits, that all the Consciences and Spirits of this Nation should Violently (vi & armis) be forc'd into One Way of Worship, or that any Town or Parish (so called) in England, Scotland or Ireland be disturbed in their Worship, (what Worship soever it be) by the Civil Sword.* — And (page 20.) he saith: *Such Priests and Ministers, as can force a Maintenance (of Tithes or otherwise) by the Sword, or else Cease Preaching for want of such or such a Maintenance, or can Remove from Bishopricks or Benefices (as Calves and Bulls of Bashan) for fatter and ranker*

ranker Pastures; or wanting Spiritual Work and Maintenance, are too fine to Work with their Hands, as the first Patterns, Christ's first Ministers did, how can they say, as Peter to Christ Jesus, "LORD, thou Knowest all things, thou knowest, I Love thee? &c. — And in his Epistle Dedictory he saith: If I give flattering Titles unto Men, my Maker (said Elihu) would quickly take me away. Yet R. W. would have us Persecuted, because we cannot give Flattering Titles (as may be seen in his Book of 1676.)

NOW Roger Williams may see, how he now flattereth Baxter and Owen, and the New England-Priests and Professors, and how he Contradicteth himself in his own Testimony in his Book in 1652. as before.

TWO

LETTERS, one of William Coddington of Rhode-Island and the other of Richard Scot of Providence in New-England testifying against R. Williams, aforesaid and his Slanderous and Wicked Book.

[Part of W. C's Letter Concerning R. W.]

HERE is a lying, scandalous Book of Roger Williams of Providence, Printed at Cambridge in New-England: John Burnyeat was at the Dispute with W. Edmundson, and John Barker with Roger Williams; however here are yet many Witnesses living, that can Witness with us (even all unbiassed Spirits) that he had made 14. Proposals to be Disputed 7. at Newport on this Isle, and 7. at Providence. His Inveterate Malice was so great against the Truth, that he would have put us in a Lion's Skin, and set Dogs to worry us; but the Lord Reproved his Madnes: That though there were many, that did bear Evil Will to Zion, the City of the Living God, and said in their Hearts, RACE it, Race it to the Ground; Yet was there not one found, that would own his Propositions. Blessed be God, we are known in the Nations to be a People of another Spirit: though William Edmundson and the rest did in and by the Power of the Lord Answer all his 7. Proposals in about two Hours; and

ding of them at Newport and John Cranston (that was Deputy Governour then and is so now) was desired to moderate the Assembly, that he might say, what he had to say. He began with a Thunder, and had Three Days time to bewilder and befool himself, and so ended in a great Eclipse of the Sun (which was taken notice of.) I have known him about 50. Years a meer Weather Cock, Constant only in Unconstancy; Poor Man! that doth not know, what should become of his Soul, If this Night it should be taken from him. He was for the Priests, and took up their Principles to fight against the Truth, and to gratify them and bad Magistrates, that licked up his Vomit, and wrote the said Scurrilous Book: and so hath transgressed for a Piece of Bread. And so are all joined with the Red Dragon to pour out their Flood against the Man-Child: Into their Secrets let not my Soul come; my Honor, be not thou United!

Dear G. F. I may yet more prove, what I have said. One while he is a Separatist at New-Plymouth in New-England, joining with them, till they are weary of him (as from Morton's Memorials in Print doth appear:) Another time you may have him a Teacher or Member of the Church at Salem in New-England: O! Then a great deal of Devotion is placed in Women wearing of Vails in their Assemblies, as if the Power of Godliness was in it; and to have the Cross out of the Colors: and then be against the King's Patent and Authority; and writeth a large Book in Quarto against it. And another time he is Hired for Money, and gets a Patent from the Long Parliament; so that it is not long, but he is off and on it again: One time for Mens wearing Caps, and not Hats for Covering their Faces; and again Hats, and no Caps: One time for Water-Baptism, Men and Women must be plunged into the Water; and then throw it all down again: So that Cotton (who in his day did know the Power of God to Salvation) said of him, That he was a Haberdasher of small Questions against the Power. So they ought to have feared God and the King, that is, To punish Evil-doers; and therefore not to meddle to their hurt with him, that is given to Change: In a Letter to Walter Clark he doth bewail and detract, that he hath Cut himself off from us. And for John Leverat Governour of the Massachusetts to say, (as I am Credibly Informed) That he would give 20. Pound, rather than this Mocking, Persecuting Book should not be Printed. — and the Governour of the New-Plymouth-Jurisdiction other 5. Pound: and yet to say, I am their Friend, and their Father-friend, and, they will not forsake, that

is; they will not persecute my Friend. But the Governour of Boston doth persecute, as witness their Whips and Goals. So far W. C. of Rhode-Island. (28. day 4 Mon. 77.)

Followeth the Letter of R. S. concerning R. W. viz:
Friends,

CConcerning the Conversation and Carriage of this Man Roger Williams, I have been his Neighbour these 38. years: I have only been Absent in the time of the Wars with the Indians, till this present—I walked with him in the Baptists Way about 3 or 4 Months, but in that short time of his Standing I discerned, that he must have the Ordering of all their Affairs, or else there would be no Quiet Agreement amongst them. In which time he brake off from his Society, and declared at large the Ground and Reasons of it: That their Baptism could not be right, because It was not Administred by an Apostle. After that he set upon a Way of Seeking (with two or three of them, that had dissented with him) by way of Preaching and Praying; and there he continued a Year or two, till Two of the Three left him.

That which took most with him, and was his Life, was, To get Honor amongst Men, especially amongst the Great Ones. For after his Society and he in a Church-Way were parted, he then went to New-England, and there he got a Charter: and coming from Boston to Providence, at Sea conck the Neighbours of Providence met him with fourteen Cannoes, and carryed him to Providence. And the Man being hemmed in in the middle of the Cannoes, was so Elevated and Transported out of himself, that I was condemned in my self, that amongst the Rest I had been an Instrument to set him up in his Pride and Folly. And he that before could reprove my Wife, for asking her Two Sons, Why they did not pull off their Hats to him? And told her, She might as well bid them pull off their Shoos, as their Hats (Though afterward she took him in the same Act, and turned his Reproof upon his own Head) And he, that could not put off his Cap at Prayer in his Worship, Can now put it off to every Man or Boy, that puls of his Hat to him. Though he professed Liberty of Conscience, and was so zealous for it at the first Coming home of the Charter, that nothing in Government must be Acted, till that was granted; yet he could be the Forwardest.

in their Government to prosecute against those, that could not join with him in it: as witness his Presenting of it to the Court at Newport.

And when this would not take Effect, afterwards when the Commissioners were Two of them at Providence, being in the House of Thomas Olney, Senior of the same Town; Roger Williams pronounced this Question to them:

We have a People here amongst us, which will not Act in our Government with us; What Course shall we take with them?

Then George Cartwright, one of the Commissioners asked him, What manner of Persons they were? Do they Live quietly and peaceably amongst you? This they could not deny; Then he made them this Answer:

If they can Govern themselves, they have no need of your Government.

— At which they were silent.

This was told again by a Woman of the same House (where the Speech was spoken) to another Woman, whom the Complaint with the rest was made against, who related it to me; but they are both Dead, and cannot bear Witness with me, to what was spoken there.

He was too forward in spreading False Reports abroad; as witness that Letter, that he wrote to one of his Friends at London, (about the year 1660) Scandalizing W. B. with committing Adultery with Horred Garner: Which when W. B.'s wife heard thereof, she wrote to her Husband about it; and he read it in the Meeting at Providence. And as soon as I had heard it read, I desired a Woman Friend to go along with me to his House (who is now out of the Body :) And I asked him, Why he wrote to London, that W. B. had Committed Adultery with Horred Garner? And I told him, I verily believed, that he was as Innocent of any such Act, as a Child of a Year old. To which he Answered, He believed so too; and added this to Confirm his former Speech. That the Man, he believed, was an Honest Man. Then I replied upon him again: If thou believest, that he is an Honest Man, how comes it to pass, that thou hast wrote such a Report of him? To which he Answered: It was so Reported at Rhode-Island by others; and he had writ no more, than what others had Reported. [Now let the Sober Judge of this Man!]

Testimonies concerning the *LIGHT* within.

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One particular more I shall mention, which I find written in his Book (pag. 7.) concerning an Answer to John Throckmorton in this manner: To which (saith he) I will not Answer, as George Fox Answered Henry Wright's Paper with a scornful and shameful Silence — I am a Witness for George Fox, that I Received his Answer to it, and delivered it { Yet R.W. has published this Lie. } into *Henry Wright's own hands: So that to his former Lie he hath added another scornful and shameful Lie; And then concludes, That they were his Witnesses, that he had long said with David (and he humbly hoped, he should make it good) that he hates and abhors Lying.

Providence in
New-England.

Richard Scot.

SOME
TESTIMONIES of Ancient and Modern Authors concerning the *LIGHT*, *SCRIPTURES*, *RULE* and the *SOUL* of Man.

Testimonies concerning the *LIGHT* within.

Monsterus, Castalio, Varablus, Drusius, Clarinus, Codurnus (upon Job 24, 13, and Chap. 25, 3. They are of those, who rebel against the Light; Upon whom doth not his Light arise?) say; That this Light is of the Divine Wisdom and Fountain of Light: Alluding to the Psalmist, *Tò φῶς τῆ ἱστανῆ*: and Mat. 4, 19. The People that sat in Darkness, saw great Light. Also see Erasmus and Camerar. upon Job. 1, 4, 9.

Orpheus: His Hand reacheth to the end of the Sea, his right Hand is every where (then within:) Of him alone are all things. (Clem. Alexandr. Strom lib. 5.)

Thales thus: There is but one God, he is Glorious forever; he knows Hearts and tells Thoughts. He maketh the Teller of his Thoughts God (as in Amos 4. 13.)

{ Gentiles Testimonies.

Testimonies concerning the Light within.

Pythagoras thus: GOD resembleth Light and Truth; he is One: He is not out of the World, he is the Salt of all Ages: ONE HEAVENLY LIGHT and Father of all things; only Wise: Invisible, yet Intelligible, (Jambl. Just. Mart.)

Heraclitus thus; God is not made with Hands.

Pythagoras; What things are agreeable to God, cannot be known, unless a man HEAR GOD himself.

Again: Having overcome thy rebellious Appetites, thou shalt know the Cohabitation of the Immortal God and mortal Men; whose work is Immortality, Eternal Life. (Trin. de Animâ Mundi.)

Sophocles speaking of the Precepts written in Man's Heart: saith, God is their Father, not Mortal Nature; neither shall they ever be abrogated: for there is in them a great God, that never waxeth old. Again (saith he) This is with respect to Man's Conscience a Divine, a Sacred Good: God the Overseer. (Oedip. Tyr. Clem. Alex. Str. l. 5.)

Secrates had the Guide of his Life within him, and preached, as he was moved by it, even in the Streets; and died for reproving the Corruptions of the Athenians in Manners and Religion.

Plotin taught, That Man had a Divine Principle in him, which maketh a True and Good Man.

Hierom called it a Domestic God.

The Good (saith Secrates) shall be united to God in an In-accessible place; the Wicked in convenient places suffer due Punishment.

Justin. Martyr in his Apology saith; God hath
 Testimonies of } built to himself a natural Temple in the Consciences
 the Fathers. } of Men.

Clem. Alex. (Admon. ad Gent.) It is the Voice of Truth, that Light will shine out of Darkness: Therefore doth it shine in the Hidden Part of Mankind.

Strom. (l. 5.) Man cannot be void of Divine Knowledge, who naturally partakes of Divine Inspirations.

Lactan. (de Cult. Ver.) The Law of God is made known to us: The Law is pure and unspotted Reason, diffused through all the World.

Athanasius (contr. gent.) The way to attain to the knowledge of God is within us; which is proved from Moses, who saith: The Word of God is within thy heart; and from this Saying of Christ, The Faith and Kingdom of God is within you.

Minutius Felix saith: God is every where not only very near us,
 but

Testimonies concerning the Scriptures.

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but infused. As is observed by Grotius, (*Crit. Tom. 7. on AEs. 17, 27.*)

Testimonies concerning the SCRIPTURES.

Luther taught, That the Spirit is required to the understanding of the whole Scripture, and of every part thereof. Again, The Scriptures are not to be understood, but by that very Spirit, by which they were wrote. (*Tom. 3. fol. 169.*)

John Bradford thus answered the Arch-Bishop of York; We do believe and know the Scriptures, as Christ's Sheep: not because the Church saith, they are the Scriptures; but because they be so, being thereof assured by the same Spirit, that wrote and spake them. (*Book of Mart. Vol. 3. p. 298.*)

W. Tindal, (a faithful Martyr in Hen. 8. his time) writes thus; It is impossible to understand the Scriptures more then a Turk, for him that hath not the Law of God written in his Heart to fulfil it. Again, Without the Spirit it is impossible to understand them. (*W. Tindal's Works p. 319 and p. 80.*)

B. Jewel against the Papists hath this Passage: Flesh and Blood is not able to understand the Holy Will of God without special Revelation: therefore Christ gave Thanks to his Father, and likewise opened the Hearts of his Disciples, that they might understand the Scriptures. Without this special Help and Prompting of God's holy Spirit the Scriptures are unto the Reader (be he never so Wise or well-Learned) as the Vision of a Sealed Book.

Calvin saith, It is necessary, that the same Spirit, that spake by the Mouth of the Prophets, should pierce into our Hearts, to perswade us of the Truth, of what they delivered. (*Instit. lib. 1. cap. 8.*)

Beza saith, That the understanding of the Scriptures should be fetch'd from the same Spirit, that dictated them. Beza in *Nov. Test. 2 Pet. 1. 19.*)

Peter Martyr taught, That the Spirit is the Arbitrer, by whom we must assure our selves for understanding of the Scriptures; that thereby we must discern between Christ's words, and a Stranger's. (Quoting Christ's words, "My Sheep know my voice, and follow not a Stranger. And among other Scriptures he quotes these,

these, *The Spirit searcheth out the deep things of God*—*The Comforter shall declare all things, that I have said unto you*—*The spiritual Unction shall shew you all things.* (Com. Loc. part. 1. pag. 6.)

Again, *The Spirit of God reveals the truth in the holy Scriptures.* (Com. loc : p. 2. cap. 18.)

Again, (in an Oration to the University of Strasburgh, concerning the Scriptures he expresseth himself thus :) *"The School of this Philosophy is Heaven. Again, We must remember, that the Teacher hereof is the Holy Ghost.*

Doct. Ames (a Great Father of the Independents) upon 1 Joh: 2. saith: *We require no more; the Anointing of the holy Spirit doth teach the faithful to understand those things, which they received of the Apostles, there from to understand those things, which are necessary to Salvation: for these things those Believers had received of the Apostles. With more to the same purpose in that Chapter (lib. 1. c. 5. Thes. 32. contr. Bellarm.)*

H. Bullinger asserts (in his 4. Decas, and 8. Sermon dedicated to K. Edw. 6.) *That Men fetch'd the understanding of heavenly things and knowledge of the holy Ghost from no where else, then from the same Spirit.*

Doct. Owen saith, *The only publick, Authentick and infallible Interpreter of the Holy Scriptures is he, who is the Author of them; from the breathing of whose Spirit it derives all its Verity Perspicuity and Authority* (Exerc. 2. 7. 9.)

T. C. (an Antient and Considerable Baptist) saith: *There is the Law and Testimony in the Spirit, as well as in the Letter. The Law of God is in the Heart, there it is written, and there it testifieth the Truth of God: and if any Man speak not according to this Rule, it is, because there is no Light or Morning risen in him: (see his Works pag. 249.)*

Again, *Others know no other Touch-stone nor Trial, no other Light, by which they judge of Truth, then Scripture: thus putting it in the room of the Spirit, which is Light, and the greater Light. For they say, they cannot know Truth, till they bring it to the Letter for Tryal: thus making an Idol of the Letter, setting it up in the room of God.* (Ibid. pag. 248.)

Testimonies concerning the RULE.

IRenæus (pag. 242, 384, 389): *The Writing in the Heart is the Rule.* Again, (l. 5. c. 8.) *The Word giveth his Spirit to All, to Some according to Condition.* And (l. 4. c. 30.) *The Fathers being justified by the Righteousness of the Law of God in them, therefore had no need of Reproving Letters.*

W. Perkins Works, (Vol. 3. pag. 220) *The Light of Nature and Grace teacheth, To do as we would be done to.* (Pag. 221.) *It is the Fulfilling of the Law, the Rule to Judge Scripture: That of God made the Rule, something in the Conscience; Happy Times, if Men would follow it.*

Bishop R. Sanderfon, (De Obligat. Conscientie, p. 127.) saith; *A Rule of Discerning without the Scripture, (Regula discernendi extra Scripturam.)*

T. Collier saith; *The Spirit of God, who is God, is the alone Rule of a Christian, (Gen. Epist. to the Saints, Chap. 12.) The Spiritual Man judgeth all Things by the Rule of the Spirit, (ibid.) The Law of the New Testament is Written in the Heart, (ibid.)*

Testimonies concerning the SOUL.

Tertullian (De Anima, pag. 297.) *Afferts the Immortality and Divinity of the SOUL.*

D. Fagius (in Gen. 2. 7.) *Rabbi Nehamanides hath observed; That he, that Breatheth on any, contributes something of his own to it: whence Christ our Saviour, when he would Communicate his Holy Spirit to his Disciples, he did it by Breathing upon them; signifying, that he contributed to them something of his own, that was Divine. The Word נְשָׁמָה signifies something Divine and Heavenly, something נְשָׁמָה because the Immortal Soul of Man is a certain Divine Thing.*

Peter Martyr speaks of the Soul thus (in Psalm. 94:.) *We are Taught not to with-draw from the Divine Nature those Things,*
that

that are Perfect and Absolute in us, (pag. 12.) And (pag. 122.) They say (saith he) נפש (the Soul) doth chiefly signify that which is Divine and Reasonable, which God doth give unto us.

H. Bullinger saith; The Soul is a Spiritual Substance, poured of God into Man's Body, (in his 4. Decas. 10. Serm.)

Augustine saith; It is felt in the Life, it is Unutterable; Breathed into Man's Body from the Secret Power of God.

[Henry Ainsworth (Annot. in Pentateuch.) brings the Rab- bines saying; The Form of the Soul (of Man) is not Compounded of the Elements, &c. but is of the Lord from Heaven: There- fore when the Material Body, which is Compounded of the Ele- ments, is separated, and the Breath perisheth, (because it is not found but with the Body, and is needful for the Body in all the Actions thereof) this (Essential) Form is not destroyed, &c; but continueth even for ever and ever. This is that, which Solomon by his Wisdom said; And Dust shall Return unto the Earth, as it was, and the Spirit shall Return unto God, who gave it.]

Id. (in Gen. 2, 7.) The Lord Animated or Inspired him with a Living and Reasonable Soul or Spirit, which presently appeared by Breath at his Nostrils: For the Soul of Man is not educed, de- rived or fetched out of any Power in the Matter of the Body, nor made of any Matter at all, as the Body is; but as it is a Spirit, Material and Immortal, so it had its Immediate Original from the Father of Spirits. (Hebr. 12, 9.)

Walter Rawleigh's (Hist. of the World, pag. 18.) Man is said to be after the Image of God, in respect of his Immortal Soul on- ly; because as God is Invisible, so the Soul of Man is Invisible; as God is Immortal and Incorporeal, so is the Soul of Man Immor- tal and Incorporeal; and as there is but one God, which Governeth the World, so but one Soul, which Governeth the Body of Man: and as God is Wholly in every Part of the World, so is the Soul of Man Wholly in every Part of the Body.

Henry More (Philosophical Writings, pag. 37:) The Specifick Nature of the Soul of Man is an Immaterial Substance, endued with those two Eminent Properties of Understanding, and Power of Moving Corporal Matters.

Peter Charron's Wisdom (pag. 22.): The Immortality of the Soul is a Thing Universally received throughout the World (I mean, by an Outward Profession; seriously and Inwardly not so: witness so many Epicures, Libertines and Mockers in the World.)

John

John Smith's (of Queen's Colledge in Cambridge) Discourses, (pag. 87): The Soul of Man acting upon it self, and drawing forth its own Latent Energy, finds it self able to tame the Outward Man, and bring under those Rebellious Motions, that arise from the meer Animal Powers; and to tame and appease all those Seditions and Mutinies, that it finds there.

(Ibid. p. 92.) There is a Naked Intuition of Eternal Truth in the Soul, which is always the same, which never Rises nor Sets; but always Stands still in its Vertical, and fills the Whole Horizon of the Soul with a Mild and Gentle Light: There are such Calm and Serene Ideas of Truth, that shine only in Pacate Souls, and cannot be discern'd by any Troubled or Fluid Fancy.

Plotinus, (En. 4. 1. 8. c. 1. pag. 99) The Soul of a Divine and Immortal Being, &c.

(Id. Ibid.) When he shall behold his own Soul fixt in an Intel- ligible and Pure Nature, Contemplating Things Eternal; — look- ing into the Intellectual World, being it self made all Lucid (to wit, Light) Intellectual and Shining with the Sun-Beams of Eter- nal Truth borrowed from the First Good, which perpetually Ray- eth forth his Truth upon all Intellectual Beings.

William Robertson, (in his Key to the Hebr. Bible, sub. Lit. Nun): נֶפֶשׁ and נְשָׁמָה the Soul; a Noun Primitive, from which is de- rived the Verb in Piel נָשַׁם Nippesh, he Breathed; because the Soul is the Principle of Life and Breath, &c.

Henry Moor's Philosophical Writings of the Immortality of the Soul, (libr. 2. cap. 1. pag. 58:) There is such an Immaterial Substance in Man, which from the Power it is conceived to have in actuating and guiding the Body, is usually called the SOUL.

(Id. Ibid. Cap. 3. pag. 72) No Essence in it self can vary its Modification. — For there is an Essence in us (what-ever we will call it) which we find endued with this Property, as appears from hence, that it has Variety of Perceptions.

(Id. Ibid. Cap. 11. pag. 109:) The Soul is a Substance distinct from the Body, and her very Essence is spread throughout all the Organs thereof.

Lactantius; The Soul, whereby we Live, comes as it were from Heaven, from God.

G. F.

J. B.

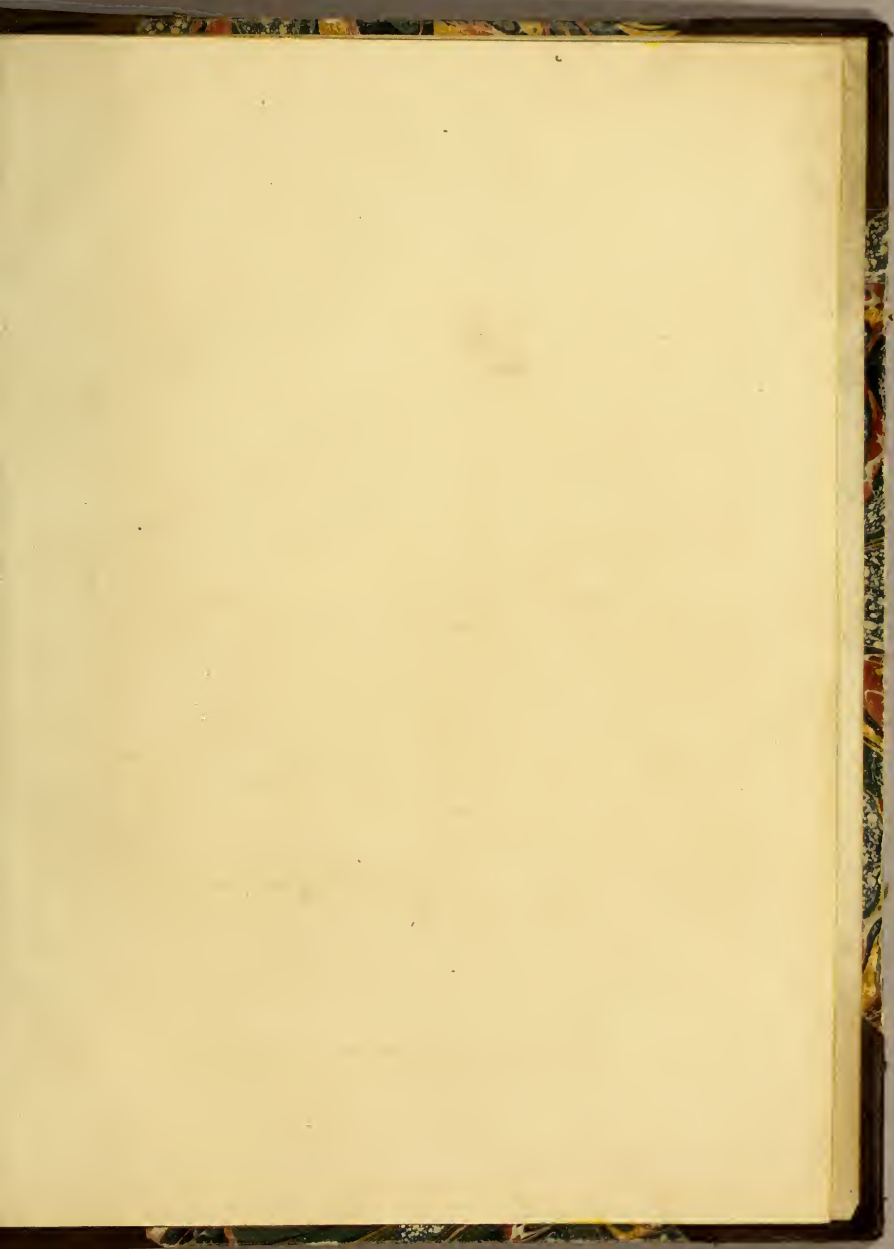
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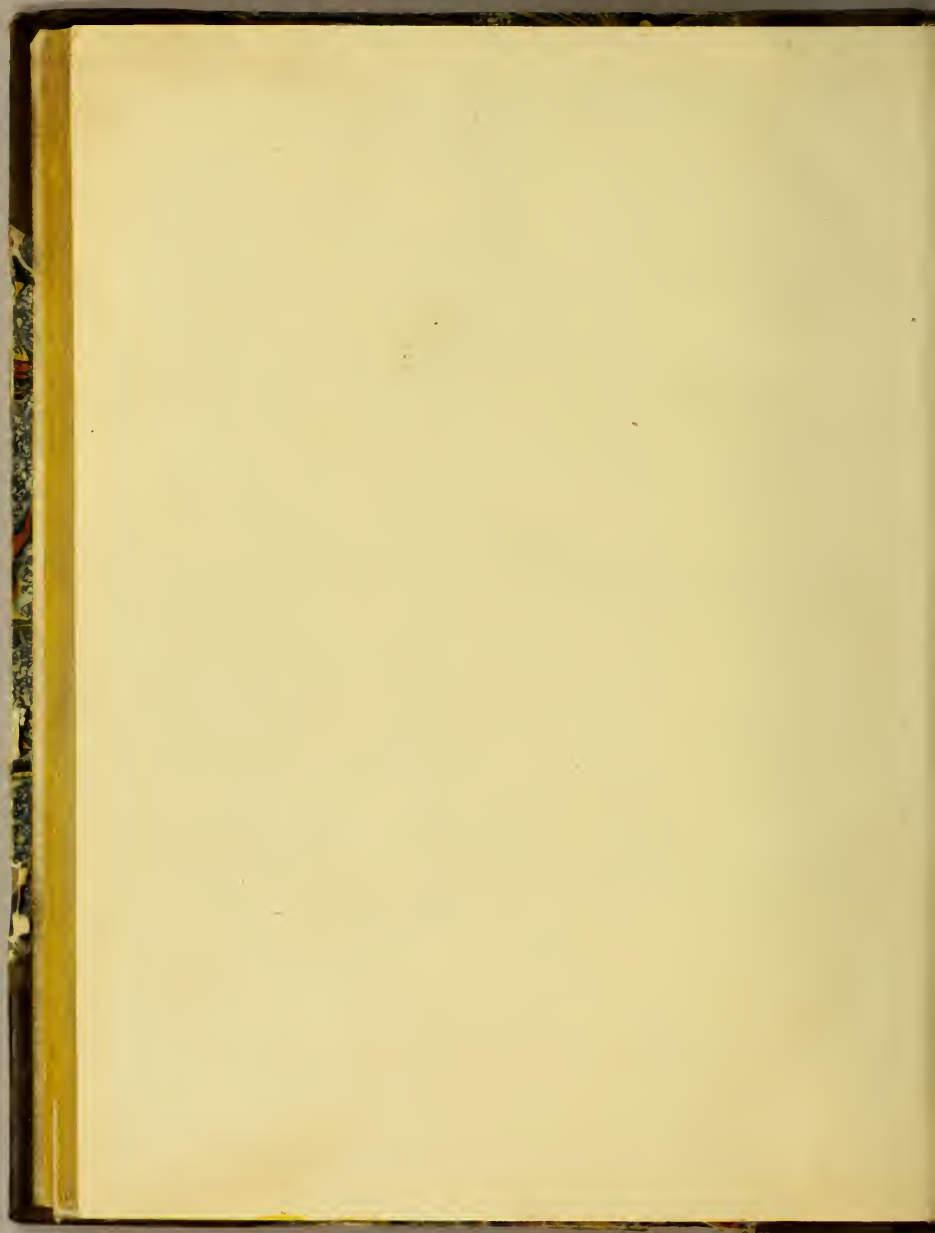
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I. Part.

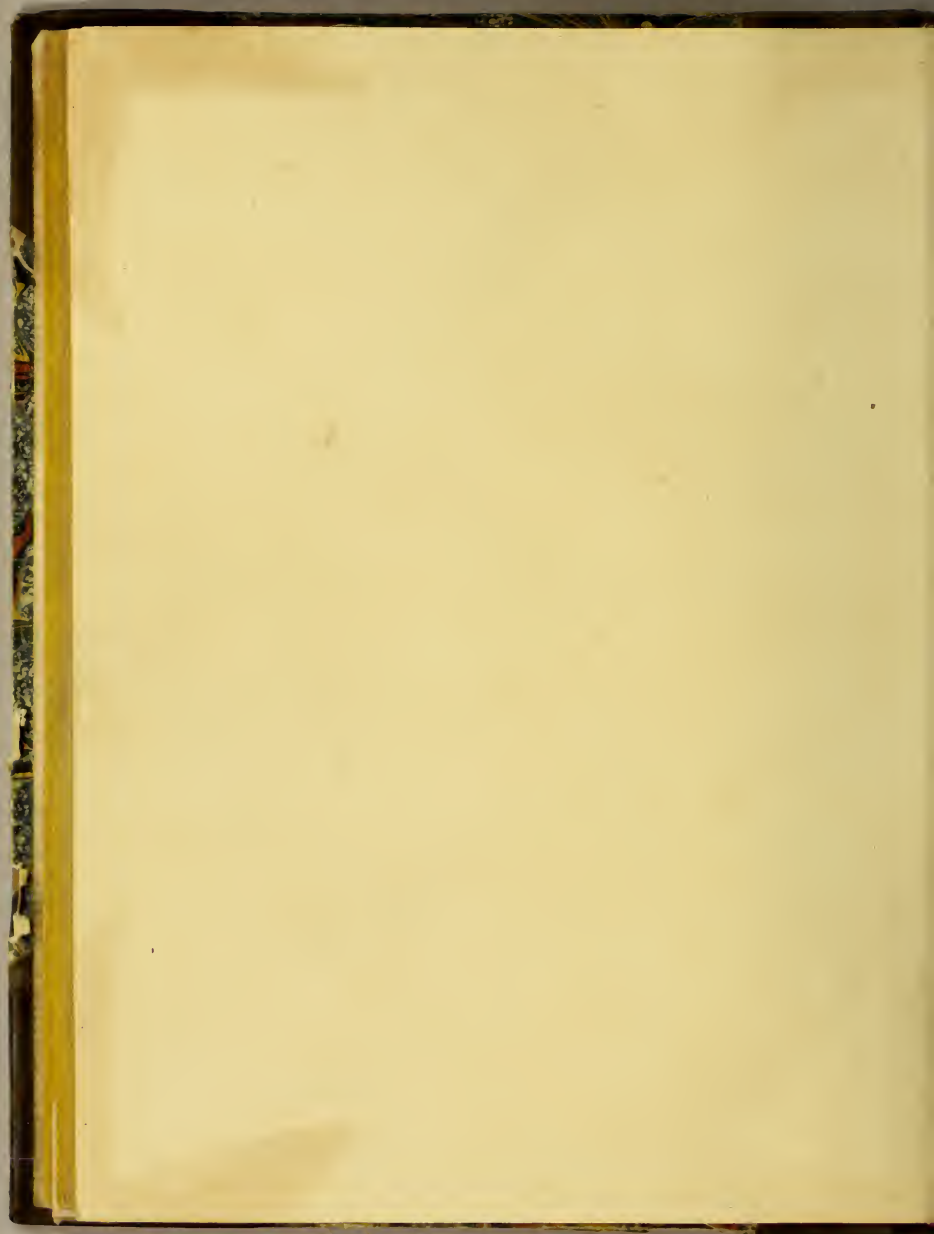
II. Part.

<i>Pa. lin. Errors</i>	<i>Corrected</i>	<i>Pa. lin. Errors</i>	<i>Corrected</i>
3 14 until	until	12 23 written Law	Law written
4 29 hot	an hot	35 18 must	it must
8 1 first	first	ib. 19 a Christian	blot out a
23 3 book	(See Part. 2. p. 249.)	56 37 Scriptures	Scriptures
26 23 thought	thought't	75 37 preaching	teaching
28 5 p. 26.	p. 36	78 12 have	blot out
38 5 and out	out	84 5 faith	say't
ib. book	books	85 36 received	receive
39 30 Bunion	Bunyan	91 28 R. W.	Answ. R. W.
41 12 Candlesticks	Golden Candlesticks	101 34 to seek	and seek
70 6 Sandering	Slandering	109 2 Spirit	Spirits
84 33 listen	listen	106 18 Dothan	Dathan
89 39 Chrffst	Christ	111 26 Immediate	Immediates
97 5 Panrel's	Parnel's	119 21 G. F.	G. F. his
119 40 139	109	126 9 blot out	from
127 2 J. Stub	J. Stubbs	131 20 qnary	query
145 15 Believing	Unbelieving	134 36 blot out	mind
170 37 same	some	138 30 there	there are
201 31 Cause	Cafe	146 28 very	every
221 29 Simitude	Similitude	154 40 saying	and paying
229 33 107	207	176 15 disseit	on this side
231 23 Lord	Lord	180 1 blot out	every
232 16 a	made	209 6 pupose	purpose
		211 11 lasphemers	Blasphemers









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